THE CHURCHMAN.

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Important Judgment.

Extracts from Proceedings under a Commission issued by the Lord Bishop of Exeter, to inquire into certain Charges preferred against the Rev. Walter Blunt, Curate of Helston.

1. "First comes the use of the surplice in the pulpit. This, however, excited little attention; probably it would scarcely have been noticed, had he not at first preached in the gown."

As such a matter seems to have been regarded at first with no more attention than it merited, it is difficult to understand how it should have been swelled into importance afterwards; since the only reason given for its exciting attention at all, existed in fuller force at first, that is, when he changed from the gown to the surplice.

Mr. Blunt says, that he preached in the gown only while he was acting under Mr. Boraston, and not since he was licensed as Curate.

On this particular, I have no difficulty in saying, that Mr. Blunt has been right, since he has preached in his surplice.

The sermon is part of the Communion Service, and whatever be the proper garb of the Minister in the one part of that service, the same ought to be worn by him throughout. The Rubric and Canons recognize no difference whatever.

The Rubric, at the commencement of "The Order for Morning and Evening Prayer," says, "That such ornaments of the Church, and of the Ministers thereof, at all times of their ministrations, shall be retained, and be in use, as were in this Church of England by the authority of Parliament, in the second year of the reign of King Edward VI.," in other words, "a white albe plain, with a vestment or cope."

These were forbidden in King Edward VI.'s second book, which ordered that "The Minister at the time of the Communion, and at all other times of his ministration, shall use neither albe, vestment, nor cope—but being an Archbishop or Bishop, he shall have and wear a rochet; aud being a Priest or Deacon, he shall have and wear a surplice only."

This was a triumph of the party most opposed to the Church of Rome, and most anxious to carry Reformation to the very furthest point.

But their triumph was brief—within a few months Queen Mary restored popery—and when the accession of Queen Elizabeth brought back the Reformation, she, and the Convocation, and the Parliament, deliberately rejected the simpler direction of Edward's second book, and revived the ornaments of the first. This decision was followed again by the Crown, Convocation, and Parliament, at the restoration of Charles II., when the existing Act of Uniformity established the Book of Common Prayer, with its Rubrics, in the form in which they now stand.

From this statement it will be seen, that the surplice may be objected to with some reason; but then it must be because the law requires "the albe and the vestment, or the cope."

Why have these been disused? Because the parishioners, that is, the churchwardens, who represent the parishioners, have neglected their duty to provide them: for such is the duty of the parishioners by the plain and express canon law of England (Gibson 200). True, it would be a very costly duty, and for that reason, most probably, churchwardens have neglected it, and Archdeacons have connived at the neglect. I have no wish that it should be otherwise. But be this as it may, if the churchwardens of Helston shall perform this duty, at the charge of the parish, providing an albe, a vestment, and a cope, as they might in strictness be required to do (Gibson 201), I shall enjoin the Minister, be he who he may, to use them. But until these ornaments are provided by the parishioners, it is the duty of the Minister to use the garment actually provided by them for him, which is the surplice. The parishioners never provide a gown, nor if they did, would he have a right to wear it in any part of his ministrations. For the gown is no where mentioned nor alluded to in any of the Rubrics. Neither is it included, as the albe, the cope, and *three* surplices expressly are, among "The furniture and ornaments proper for divine service," to be provided by the parishioners of every parish (Gibson *ubi supra.*)

The fifty-eighth Canon of 1604 (which, however, cannot control the Act of Uniformity of 1662) enjoins that "every Minister, saying the public prayers, or ministering the sacraments, or other rites of the Church, shall wear a decent and comely surplice with sleeves, &c., to be provided at the charge of the parish." For the things required for the common prayer of the parish were and are to be provided by the parish. If a gown were required, it would be to be provided by the parish.

The commissioners say, that Mr. Hill told them at the time of the inquiry, that "he should not object to the use of the surplice, if it were not the badge of *a party*." This, I am aware, is a very common cry. But I cannot forbear from saying, that if any of the clergy deserve to be called a party, in an invidious sense of the phrase, they who agree in violating the law of the Church ought to be so designated, not they who observe it. But in the present case, I do not think that any such reproachful name would properly be applied to either the one or the other. Those who observe the law ought to be protected from all reproach by their faithfulness; they who do not observe it, by the long and general, however irregular, prevalence of such non-observance on the part of the Clergy, and of connivance on the part of the Bishops.

There is one, and one way only, in which all appearance of party and division among the clergy, in this respect, may be avoided. I mean by all of them complying with the easy requisition of the Church, that they wear one and the same garb during the whole of the Communion Service, including the sermon, which, I repeat, is only a part of that service. And the experience which I have had, not only at Helston, but at several other places, of the great practical evils and scandals, which have arisen and are daily arising, from suffering the law of the Church in this instance to be set at nought, will make me earnestly call upon my Clergy throughout the Diocese to return to obedience to the law, by wearing throughout their ministration that dress which is provided for them, the *surplice*, if the use of the other more costly garments be not (as it is not desired by any that it should be) revived among us.

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III.—"The disuse of any prayer before or after the sermon."

When a question regarding the performance of any part of the Book of Common Prayer is brought before me, I feel it my duty, instead of considering what I or others may desire, to look carefully to the 13th and 14th C. II. c. 4, the Act of Uniformity in public worship, because that is the law which all the authorities in Church and State have concurred in making decisive and conclusive in every such question. I there read that "an universal agreement in the public worship," is, for the gravest reasons, declared to be the object of the statute, and in order thereto, "that all Ministers shall be bound to say and use the Morning Prayer, Evening Prayer, celebration and administration of both the Sacraments, &c., *in such order and form* as is mentioned in the Book of Common Prayer."

I further read (s. 17) that "no form or order of Common Prayer, or administration of Sacraments, &c., shall be openly used in any church, &c., *other than what is prescribed and appointed to be used* in and by the said book." It is plain that this latter clause prohibits all addition to, as the other does all diminution from, the form prescribed.

When, therefore, I receive, as I now do, a complaint against one of my Clergy for "the disuse," or non-use "of any prayer before or after the sermon," I examine "what is prescribed and appointed to be used in and by the Book of Common Prayer" in this respect; and I find there after the Nicene Creed (and after an order for the publication of divers notices, &c.) "Then shall follow the sermon, or one of the homilies already set forth, or hereafter to be set forth by authority."

(The sermon or homily being finished) "Then shall the Priest return to the Lord's Table and begin the Offertory," &c,

The result is, that no prayer being prescribed and appointed either before or after the sermon, the minister who uses no prayer, either before or after the sermon, strictly conforms to the law of Church and State, and is, therefore, not open to any censure or discouragement from his Bishop.

Very true it is, that this practice is now unusual—and that almost all clergymen have been for a very long time accustomed to use, in their parish churches, a collect and the Lord's Prayer before the sermon. So entirely is this custom fixed and rooted among us, that I shall probably surprise most of those to whom I am now writing, when I cite from the "Directions of King George I. to the Archbishops and Bishops for preserving the unity in the Church," the sixth of those directions expressly calling on them to prohibit this very practice, the propriety of which is now esteemed so fixed and certain, that the departure from it by a minister is made matter of remark and even complaint.

True it also is, that this Royal letter of 1714 directs the Bishops "to require the clergy in their prayer before sermon, that they do keep strictly to the form in the 55th Canon contained or to the effect thereof," in other words, the Bidding Prayer, as it is commonly called, which is required by the 55th Canon of 1604, to be used before all sermons.

But in respect to the Canon, which requires the use of this form, if there were no authority or practice to the contrary, it must be deemed to be superseded by the Rubric which we have just read, so far as concerns the sermon, which is part of the Communion Service, and could have effect only in the case of sermons at other times, such as in Evening Prayer or in the Morning Prayer on days when the Communion service is not used, or in the Universities, where by an express provision of the Act of Uniformity (s. 23) sermons may he had without being preceded by Morning or Evening Prayer.

But the direction of King George I. is to the effect of requiring the use of the Bidding Prayer generally "before sermon;" and the notorious practice in cathedrals, even before the sermon in the Communion service, is in conformity to it. Whether such a royal mandate, and such a practice in cathedrals, be of sufficient authority to counterbalance the letter of the Act of Uniformity, or rather to show that the act is to be construed as approving the use of this form—are questions which I am not competent to solve. My own opinion, not unaccompanied with doubt, (by reason of the above cited authority, and of that only,) is, that the Canon is superseded, so far as concerns the sermon in the Communion service.

But at any rate, and under any view of the matter, the collect with the Lord's Prayer is not in accordance with the Rubric, and is repudiated by all authority, however generally used. If therefore a prayer before the sermon be insisted on, it can only be the Bidding Prayer.

Mr. Blunt, it seems, at first used that prayer, but entertaining some doubt on the matter, he consulted me. Being so consulted, and not being at the time aware of King George's letter, I resolved his doubt by saying, that I considered the Act of Uniformity as having superseded the Canon, in respect to the sermon in the Communion Sermon.

If it be the wish of either clergy, or laity, at Helston, that I should reconsider this my resolution of Mr. Blunt's doubt, as to the necessity of using the Bidding Prayer, I am quite willing to do so; and then, if I cannot, by further consideration and inquiry, relieve my own mind from doubt on the subject, I will do, as I rejoice that I am enabled by law to do, submit the doubt to the Archbishop of Canterbury for his final and conclusive judgment.

Meanwhile, I think it right to say, with reference to the fifty-fifth Canon, which orders the Bidding Prayer, that even if it be not, in any respect, superseded by the Act of Uniformity, it will not necessarily follow that it ought now in all cases to be enforced.

For, the Canon law differs in this respect from the temporal law. Where the reason for any Canon has ceased, and where, on that or any other account, it has long been suffered by the Ecclesiastical authorities to remain unenforced, it is not necessarily to be at once called again into activity; certainly not without previous notice.

So far, therefore, as regards parish churches, in almost all of which the Bidding Prayer has long ceased to be used, it may be within the discretion of the Ordinary, whether to revive the use of it or not. Every Ordinary, before he shall resolve in the affirmative, will probably consider well, whether there be sufficient cause for reviving it. Is it, for instance, an edifying prayer? No—it is not, strictly speaking, a prayer at all—it is a direction to the people, *bidding* them to pray, and telling them for whom to pray. And this direction is fulfilled most effectually and most faithfully in the prayer for the Church Militant. Whenever, therefore, the prayer for the Church Militant is used in its proper place in the Communion service, as it ought to be on every Sunday and holiday, in every church, whether the Holy Communion be administered, or not—there the whole matter of the Bidding Prayer is repeated as a prayer, except as regards the Queen's titles, which it would manifestly be irreverent to recount in an address to Almighty God. Now it was the assertion of these titles, that the Queen is "Defender of the Faith, and in all causes and over all persons ecclesiastical as well as temporal, within her dominions supreme," which seems to have been one, if not the only one main end and object of the Canon requiring the use of the Bidding Prayer. I will not, at present, enter into the proof of this position. I content myself, now, with saying, that the object of the 55th Canon is very similar to that part of the first Canon which requires "all ecclesiastical persons having cure of souls, and all preachers, to the uttermost of their wit, knowledge, and learning to teach, manifest, open, and declare in their sermons, four times at the least in the year, that all usurped and foreign power (repugnant to the ancient jurisdiction of the Crown over the State Ecclesiastical) hath no establishment by the word of God, and is for the most just causes taken away and abolished."

Both the one Canon and the other are equally stringent and imperative, and both have long been suffered, wisely I think, to lie dormant.

Should the time ever come, when it shall be necessary to reassert the Queen's supremacy every Sunday in every church in England, and four times in every year to teach it in sermons, I trust that the Bishops will not fail in their duty to enforce both these Canons, or the clergy in their duty to observe them. Meanwhile, it will be considered by most men quite sufficient that the Bidding Prayer be, as it is, used in cathedrals and in universities, and sometimes, and on some special occasions, such as visitations of the clergy elsewhere.—*Ch. Newspaper.*

From the Churchman's Newspaper.

To the Rt. Rev. the Lord Bishop of Chester.

My Lord,—I have lately read, in the pages of *The Churchman's Newspaper*, a report of the charge delivered by your Lordship to your Clergy at your late triennial visitation in May and June, 1844. Presuming the discourse to be accurately given to the public (for I have seen it under no other form,) and that it represents clearly, and *bonâ fide*, your Lordship's sentiments, I venture to take the liberty of commenting, with all due respect, upon some parts of it, and of putting a few questions to your Lordship; not with any expectation of their being answered, but in order that those who are capable of judging on the subject, may draw their own inferences as to whether the suggestions you have thrown out, in one part of the charge especially, are such as become a Prelate of the Anglican Church, and consistent with the plain doctrine of her Formularies and Liturgical Service. I have read those suggestions with considerable pain, shared in common, I have no doubt, with many of my brethren, and the amiable and Christian tone and temper in which they are expressed will neither excuse nor obviate, in my humble judgment, the evils they are calculated to produce at the present time, as coming from a person in your Lordship's circumstances, and filling the high station you do in the Church of England.

I desire most fully to agree with your Lordship when you say that "a state of debate concerning doctrines which ought to be settled articles of faith, and a state of opposition among those who ought to be closely linked together, is an evil which cannot be too strongly deprecated." But, my Lord, who are they that cause this evil? The individuals that adhere strictly and honorably to those engagements which they *voluntarily* entered into upon taking orders, or they who, while they scruple not to receive and appropriate to themselves the emoluments of the Anglican Church, hesitate as little in betraying her doctrines, and teaching both publicly and privately in direct opposition to the language of her Ritual?

It cannot be wrong in those who, having, it is to be presumed, on due deliberation, joined themselves with the Church of England, and having solemnly set to their hand that they will conform, *in all things*, to the Book of Common Prayer, feel anxious to redeem their pledge, and to observe faithfully, and without mental equivocation, what they had undertaken to believe and do—these surely cannot be, with any justice, stigmatized as the authors of the evil of which your Lordship complains: it cannot, we would suppose, be so much as a question among good and sincere men, whether they ought to fulfil the terms of that communion which they have voluntarily, and of themselves, embraced. It was optional for them to have chosen the path at first; but are they justified, as men of honor and as Christians (for the appellations are the same,) in deviating from it, when once they have entered upon it? Does not your Lordship think that their scruples come rather too late?

If it be our duty to "contend earnestly for the faith once delivered to the saints," it must be our duty likewise to contend for the unimpaired preservation of the doctrines and discipline of the Church, of which we are members, as contained in the Book of Common Prayer. The "faith" to which the Apostle alludes is to be found enshrined in Holy Scripture; and it would be an insult to your Lordship's understanding were I to remind you of what I am sure you are not disposed to deny, viz., that every part of our Liturgy is in direct and immediate accordance with the inspired volume. Would to God that all ministers considered it as much a part of their duty (as it assuredly is) to show, and make their people acquainted with this truth, as to edify them from the pulpit, or harangue them on the platform of the popular assembly.

But your Lordship goes on to say that "many of the subjects which divide us, instead of being like that for which Paul withstood Peter to the face, are rather those which the same Paul would denounce as questions and strifes of words;" and you proceed to instance Baptismal regeneration as one of these logomachies, which you also represent as having their "periodical seasons of recurrence, perplexing our religious system, and furnishing material for attack and recrimination." Now, in this respect, many will have the misfortune to differ from your Lordship, two, at least, of the same high station with yourself—prelates of acknowledged abilities, and one of them of consummate learning in every thing that relates to the history of the Church of Christ; and if I instance two only among your brethren, it is because *they* have more eminently distinguished themselves of late, in speaking and writing on the subject of Baptismal Regeneration. Not that I entertain any doubt as to the opinions of the rest of the bench of Bishops on this head; for I firmly believe, that if the question were to be divided upon, whether, in the present state of the religious world, the discussion of the doctrine of Baptismal Regeneration could be considered as a "strife of words," your Lordship would be left in almost an unique minority. It is undoubtedly possible that this, like every other controverted point, *may* be uselessly and unnecessarily agitated; but whether the fact be so, at any particular period of time, must depend upon a variety of circumstances, concerning which men will judge for themselves. Your Lordship will allow that it is needful to defend, when others attack and impugn. That great master of the art of reasoning, and profound Divine, Richard Hooker, was not accustomed to deal in logomachy; and yet he has treated of this obnoxious tenet, and, your Lordship well knows, has triumphantly vindicated and upheld it, in the fifth book of his immortal work. He saw good grounds for maintaining it, when assailed by the Puritans; and why, my Lord, are the orthodox sons of the Church of England to be censured by one of their own Bishops, even though by implication, and in the gentlest manner, for asserting their belief in the doctrine, and that religion, if not common honesty, requires them to stand by, and support the views which they have professed to adopt *ex animo, et puro corde?*

Your Lordship may rest assured that the advocates for Baptismal Regeneration would be well content to abstain from discussing this question, if others, whom it is unnecessary to name, would desist from underrating and explaining it away. The sincere and conscientious clergyman of the Church of England does not, in fact, consider it as needing any argument to prove its truth so far as he himself is concerned. Believing that the Catechism is grounded immediately on Scripture, he looks to the first words contained in that invaluable formulary, and interprets them in their plain and obvious meaning; "wherein [in my baptism] I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven." Whatever the last of these three expressions may convey, as forming the hypothetic sense which Low Churchmen so unfairly contend for, I put it to your Lordship, as an amiable and candid Christian Bishop, whether the two former are relative or absolute terms? Is your Lordship prepared to maintain that the framers of the Church Catechism, writing for babes, for simple and unsophisticated children, gave to the Christian world a system of reserve—a system of uncertain sound, and still more uncertain sense—a system, wherein nothing positive, but only what is hypothetical, can be predicated? Surely in that case, the answer to the question above alluded to should run thus:—"My godfathers and godmothers in my baptism, wherein I may be made [as it may turn out] a member of Christ, a child of God, and an inheritor of the kingdom of heaven." Nothing to my mind can be plainer than the words, as they now stand in the Catechism: they are capable of no other than the direct and literal sense, and your Lordship knows who it was that wrote thus:—

"I hold it for a most infallible rule in expositions of sacred Scripture that, where a literal construction will stand, the farthest from the letter is commonly the worst. There is nothing more dangerous than this licentious and deluding art, which changes the meaning of words as alchymie doth, or would do, the substance of metals, maketh of any thing what it listeth, and bringeth, in the end, all truth to nothing; or, howsoever such voluntary exercise of wit might be borne with otherwise, yet in places which usually serve as this doth, concerning Regeneration by water and the Holy Ghost, to be alleged for grounds and principles, less is permitted."

If this be true as regards the words of Scripture, it must be true likewise of the formularies of our Church, which, as I have before said, are immediately founded upon, and deducible from Scripture.

Your Lordship says;—

"Still our Church does pronounce the child regenerate [in baptism]. Now, if one party maintains that this is the judgment of charity as belonging to the principle which pervades, and must [?] pervade all general services, but that the individual now become accountable, and evidently not living in the faith of the Son of God, was never really endowed with the Holy Spirit, that party can never be absolutely silenced."

My Lord, I can readily believe this; but had your Lordship, instead of the word "silenced," said "refuted," it might probably have been a matter of doubt with some how far you were justified in using the adverb of limitation. There *is* a school, I readily allow, that holds this doctrine, but the compilers of our Catechism did not belong to it, and until your Lordship, and Calvinists, who will in this respect agree with you, can show that the doctrine of indefectible grace is contained in the Bible (which I am sure you never can), it will appear to men of plain understanding, that, both in the economy of God's natural and moral providence, the abuse of Divine blessings often cause them to be taken away; and that their non-existence, at any particular period of time, does by no means prove that they had never been bestowed, whether in Sacraments or otherwise.

Your Lordship goes on to say, "Neither can the opposite party, who affirm, or the other side, that those whom we now unhappily see living in sin, were once in a state of grace, and fell from it, through their own wilfulness, or the neglect of others. The dispute is one that never can be closed." Whether Calvin, whose peculiar tenets were unknown in the Apostolic age, and were, in fact, never heard of for the first three centuries, be right in his interpretation of Scripture, as to this tenet of indefectible grace, (for he *did* hold the doctrine of Baptismal Regeneration,) must be left to each man's unprejudiced judgment, who is rightly qualified to make the enquiry, and to compare things spiritual with spiritual. But, my Lord, though I have no doubt on the point, as far as Scripture is concerned, I most respectfully submit to your Lordship, that the true question, in this case, for all the purposes alluded to in your late Charge, is, not so much what is the sense of Scripture, as what is the sense of the *Church of England* on these, and the like controverted subjects. I know that it is impossible to make all men think alike in matters of religion; and I have no quarrel with the really conscientious Dissenter, who refuses the emoluments in the gift of the Anglican Church, because he cannot, from his heart and understanding, subscribe to her Creed. But your Lordship's Charge was addressed to your own clergy, and is intended to apply solely to those of our Church Communion; and, your Lordship, I confess, appears to me to stand forth as the apologist for that description of ministers in the Church of England, who, though they cannot enter her pale without professing to believe, and promising to inculcate *all* her doctrines, are nevertheless, not ashamed to run back from this solemn pledge, and to support a hypothesis not only inconsistent with the plainest language of the offices of Public and Private Baptism, but varnished over with a species of jesuitry of which even Ignatius Loyola might have been ashamed. The evil such conduct occasions is incalculable. It generates divisions where union is most wanted; it causes war, and strife, and suspicious enmity where all ought to be peace; and it often inflicts a fatal wound on the minds of the open and ingenuous, ultimately disgusting them with religion itself, because they see those, who make superior pretences to religion, contradicting the first principles of fairness, and candor, and common honesty.

Your Lordship's following words are so extraordinary, as given in *The Churchman's Newspaper* of the 4th ult., that I could have willingly persuaded myself, had it been possible, that some mistake had occurred on the part of those who reported your language *ex cathedrâ.* Your Lordship is made to say, speaking of Baptism, "And who can venture to decide with confidence whether original sin, unhappily existing in the infant, may not prove a let and hindrance to the right receiving of the Sacrament? Who can say whether the absence of faith and repentance, in those who profess it in the child's name, may not frustrate the grace of God?" The latter part of this quotation is the hypothetic sense about which I have already spoken, and the short and simple reason why it is untenable is this: Sacraments, as Hooker remarks, have God Himself for their author, and derive all their efficacy from Him. He has annexed certain graces to them, which cannot be separated from them, *in the original idea of them as Sacraments by Divine appointment*, though *adults* may interpose a bar, if they come unprepared with faith and repentance; this, however, does not negative the original virtue of the Sacrament, a virtue which it has not *per se*, but as the ordained channel of God's grace. But it is with the first part of the quotation I am principally concerned. Your Lordship speaks of original sin being a "let and hindrance" to the infant's right reception of the Sacrament of Baptism—at least you make it a question whether it has, or has not that effect. Now, my Lord, I had always imagined it a settled article of belief amongst those who rejected the Pelagian heresy, (of whom I presume your Lordship is one,) that the end and object of Infant Baptism was, in the first instance, to do away with original sin. *That*, I have been taught, and believe, is the "let and hindrance" to the grace of God; and it is to wash this stain away, to remove this obstacle, derived from the sin of our first parents, *that we bring our unconscious children to the font.* I think that the efficacy of the Sacrament extends further, and this is, it seems, amongst certain individuals, a subject of strong discussion; but I was assuredly not prepared to expect a declaration from a Bishop of the Church of England, speaking authoritatively to the Clergy of his Diocese, that he entertained any doubt as to the effect of Infant Baptism being to purify them from original sin.

Our Homilies (first part of the sermon of Salvation) declare that "infants *being baptized*, and dying in their infancy, are by this sacrifice (the death of Christ) washed from their sins, brought to God's favor, and made his children, and inheritors of his kingkom of heaven." Another Homily (third part of the sermon of Salvation) speaks of Baptism and justification as convertible terms. Our Church asserts, at the end of the office of Public Baptism of Infants—"It is certain, by God's word, that children which are baptized, dying before they commit actual sin, are undoubtedly saved." How far they can be saved without being regenerated, or how far the Church's declaration is consistent with a doubt on her part as to original sin being to infants a "let and hindrance" to the grace of God, I must leave it to your lordship, after calm consideration, to determine.

Your lordship says, in allusion to the advocates and opposers of the doctrine of Baptismal Regeneration, "Practically, the two parties must be like-minded, though they do not say the same thing. All will acknowledge that in those who are come to age, there must be signs of a death unto sin and a new birth unto righteousness, in order that there may be a well-grounded hope of God's mercy through Christ. All must agree that if no signs of this change appear, the man needs still to be converted, or perish." Yes, "converted" (the word *still* has no business here) but not regenerated; renewed unto repentance, but not born again, supposing him to have been baptized. What says the Collect for Christmas-day? "Grant that we, being regenerate, and made thy children by adoption and grace [when? and how?] may daily be renewed by thy Holy Spirit." There can be no question, my Lord, (God forbid that we should make it one,) but that without holiness no man shall, in peace, behold the Almighty hereafter; why then, if we are agreed on this, should not the individuals who have *voluntarily* promised to conform, in all things, to the Liturgy and Common Prayer Book, teach according to the plain meaning of their principal and most important offices? It is *their* business to comply with the requisitions of that Church whose bread they daily eat, or, in common justice and fairness, to withdraw from her communion.

But it is high time to release your Lordship from the fatigue of reading this letter, (I hope your attention will, one way or another, be called to it.) In the remarks which I have felt it my duty to make on your late Charge, I have been actuated by no unworthy motive, but solely by the consideration that, with the best possible intentions, your Lordship has given currency to erroneous opinions, and lent the high influence of your station and personal example to a party, whose existence within the pale of the Church of England is productive of serious results to the interests of true religion. The creed of that party is neither more nor less than puritanism in disguise, and their practice is consistent with their creed. That merit, undoubtedly, they are entitled to. I know a parish with a minister of this description, where, though pains are taken to interest the people in the nature of the Sacrament of the Lord's Supper, the Sacrament of Baptism is never made a part of either public, or private teaching, nor even so much as alluded to, unless for the purpose of diminishing and explaining away its proper efficacy and meaning. That ordinance which our Saviour sanctioned, and which, in the age of the Apostles, was considered as the entrance upon spiritual life, so that salvation was incomplete until this was added—that ordinance which Hooker declares "as to our sanctification here, has no step before it," is studiously kept in the back ground, and degraded to the rank of a decent ceremony. Besides, my Lord, is it seemly that there should be an open difference of opinion on articles of faith among the Bishops of the Church of England? Who that reads your Lordship's Charge, and compares it with what your brother of Bangor has written, and your brother of Exeter so lately spoken on the same subject, but must argue ill for the consistency, at least, of the Episcopal Bench? *Quis custodiet ipsos custodes?* or "to speak in lute-string," "who shall decide when" Prelates "disagree?"

Your Lordship's fervent piety and exalted Christian character forbid us, in the remotest point of view, to doubt your sincerity. But I can never do otherwise than maintain that you have erred grievously in thus espousing the cause of the Low Church party; and, however Calvinists may hail their champions, your Lordship may rest assured that all true sons of the Anglican Church will lament that your late Charge should be what Archbishop Secker used facetiously to term *secundum usum Winton.*

I have the honor to remain, my Lord, with great respect, your Lordship's faithful and most obedient servant,

A Presbyter of the Church of England, but not in the Diocese of Chester.

Nov. 4th, 1844.

Prayers on Entering Church.

To the Editor of the (Charleston) Gospel Messenger.

Dear Sir,—A *colored* member of my flock lately asked me what he ought to say, when he kneels down and prays upon entering the Church on Sunday. Upon thinking of his application afterwards, I saw that I ought to do every thing in my power to make the services of the sanctuary as profitable to the *negro* portion of my charge as possible; and accordingly, with the aid of such books of devotion as I have by me, I compiled the accompanying simple directions. After some explanation and instruction, I trust that many of them will, through God's blessing, feel as the Psalmist did,—"Lord, I have loved the habitation of thy house, and the place where thine honor dwelleth." "I was glad when they said unto me, we will go into the house of the Lord."

All Saints, Sept. 17th, 1844. A. G.*

As you are going to Church.

1. Remember that you are going to God's house, and think of Him, and your duty to Him.

2. Remember that you are going to pray to God, to praise Him, and to hear His word; and go with a ready mind for those holy duties.

3. Remember to keep yourself humble and attentive, and very devout in God's house, that you may return with His blessing upon you.

When you come to the Church door, say within yourself,

O how amiable are thy dwellings, thou Lord of hosts!

My soul hath a desire and longing to enter the courts of the Lord; my heart and flesh rejoice in the living God.

Blessed are they that dwell in thy house: they will be always praising thee. Ps. lxxxiv. 1, 2, 4.

When you come to your seat, kneel down, and say secretly,

I.

Let thy merciful ears, O Lord, be open to the prayers of thy humble servants; and that we may obtain our petitions, make us to ask such things as will please thee, through Jesus Christ our Lord. *Amen.*

II.

O God, forasmuch as without thee we are not able to please thee; mercifully grant that thy Holy Spirit may in all things direct and rule our hearts, and may more especially help us in all the holy duties of this day, through Jesus Christ our Lord. *Amen.*

At the end of the Service, after the Minister has pronounced the blessing, say aloud, *Amen.*

And then say secretly,

May it be so. May thy blessing be always with us. And O Almighty God, who hast promised to hear the petitions of those who ask in thy Son's name; we beseech thee mercifully to incline thine ear to us, who have now made our prayers and supplications unto thee; and grant that those things which we have faithfully asked according to thy will, may effectually be obtained to the relief of our necessity, and to the setting forth of thy glory, through Jesus Christ our Lord. *Amen.*

On Communion days, when you kneel down at the altar, say secretly,

God be merciful to me a sinner. Lord, I believe, help thou mine unbelief. I believe, Lord Jesus, that thy body was wounded for my transgressions: that thy blood cleanseth from all sin.

After receiving the bread, say secretly,

Amen: Glory be to thee, O Lord Jesus, who art the bread of life. O Lord, give to me a lively faith, that I may always look to thee, who didst give thy life for the life of the world.

After receiving the cup, say secretly,

Amen: Glory be to thee, O Lord Jesus. O wash away all my sins in thy atoning blood. To thee be glory and dominion for ever. *Amen.*

When you return to your seat, kneel down and say secretly,

Grant, O Lord Jesus, that my soul may be strengthened and refreshed, by thy body and blood. O help me spiritually to feed upon thee, by believing in thee as I ought to do. O put new life into me, and into all of us here; that our faith may increase daily; that we may love, serve, and delight in thee, and praise thee, more than we have ever yet done. *Amen, Amen.*

* We presume, the Rev. Alex. Glennie, lately elected Bishop to Africa. It is not to the poor and ignorant only, that these simple and pious devotions will commend themselves.—Ed. Ban.

Jumping to a Conclusion.

A writer in the Episcopal Protestant, in an article worthy of that print, tries to help on the hue and cry which the dissenting press has so generally raised against Bishop Southgate. After confessing his ignorance of the views or the course of that faithful missionary, he says,

"His late lectures and publications may have thrown some light on the matter. We neither heard the one, nor have we read the other. *Sure, however, are we, that they would not have proved satisfactory.*" This reminds us of the Yorkshire juror of whom Lord Eldon speaks: "I remember," says he, "Mr. Justice Gould trying a case at York, and when he had proceeded for about two hours, he observed, 'Here are only eleven jurymen in the box; where is the twelfth?' 'Please you, my Lord,' said one of the eleven, 'he has gone away about some other business; but *he has left his verdict with me.*'"—*Banner of the Cross.*

Communications.

For the Churchman.

How shall we be safe from the shafts of Slander?

Mr. Editor,—I was glad to read in your last number the concluding portions, of that singular article from the New York Courier and Enquirer of 16th December, in relation to the proceedings against Bishop Onderdonk. Yet though by no means favorable to the views, or an approver of the acts of those whom that paper upholds, I cannot quite agree with you in regarding the editor of the Courier as *the* leader of that party, whatever he may think of his own competency for such a "bad eminence!" For they might well exclaim, when they read its astounding admissions, *Non tali auxililio, nec defensoribus istis!*" Yet far be it from me to dispute the truth of those strange disclosures. On the contrary I receive them as incontestible verities, and I regard the whole article, (however intended by its author,) as a providential contribution to the cause of truth and justice. It brings up a great question, which the constituted authorities of the Church must settle definitely, at the proper time, unless the characters and usefulness of the clergy, of every order, are to be left at the mercy of idle rumor, of the envy, hatred, and malice of enemies; choosing their own time, their own place, and all their own circumstances, to fix a charge of indecorum or immorality upon a ministering servant of the altar. Nor that alone! But leaving them at liberty to use a pretext for their tardy proceedings, which it is no want of charity to call a "false pretence."

Nor is the value of these disclosures, in my mind, in any degree lessened, by the doubtful position of their author. I do not suppose him to be the leader of any party; I do not believe he has the confidence of any party or any faction. Bitter experience has long ago taught every such to beware whom or how far they trust. But he is at least a man of considerable ability, and his position as the editor of a widely circulated journal, gives him means of information more than usually great; and if he do not always use these in the most discreet manner for the interests of the party he for the time espouses, it is the fault of his judgment, and not an impeachment of the truth itself, thus told "mal-a-pro-pos."

But what says this article?

"The truth is, and may not be concealed, that the intolerance, the bigotry, the gross injustice, and the bitter denunciatory course of Dr. Seabury in "the Churchman," has brought upon our Bishop and Diocese, the deep disgrace of the pendidg trial. In an evil hour our Bishop endorsed the unsparing, ribald, and disgraceful denunciations by "the Churchman" of all who dared to think differently from its editor—denunciations which in their language and spirit would have disgraced any political press with the ordinary pretensions to decency and caused it to be excluded from respectable houses—and he is now reaping the fruits of that endorsement.

Is it indeed so? why we were led to suppose that the Bishop was to be tried for alleged immoralities, not Dr. Seabury for "unsparing ribald and disgraceful denunciations." For what is the logical formula of this paragraph.

Major.—The course of Dr. Seabury in the Churchman was intolerant, bigoted, grossly unjust, and bitterly denunciatory.

Minor.—The Bishop "endorsed the unsparing, ribald and disgraceful denunciations by the Churchman," "and he is now reaping the fruits of that endorsement."

Conclusion.—Ergo, the proceedings against the Bishop are not the fruits of his alleged misconduct, but "the fruits of that endorsement!"

But again; the article now proceeds to specify the course of the Churchman, and to state the general indignation, "very general disgust and universal censure" which that course excited, and dilates in the usual temperate and decorous tone of the Courier, about "a solitary priest," the "endorsement" by the Bishop of "that incendiary and unchristian print," (not the Courier, but the Churchman,) and thus concludes:—

"Our Bishop is now in all human probability, reaping the fruits of that endorsement; and our Diocese is suffering in the estimation of the Church at large, because the Clergy on that occasion, shrunk from the performance of a sacred duty to the Church and themselves, from a fear of giving offence to their Bishop. In their hearts they were opposed to the bitter, unforgiving, and *unchristian* denunciations of "the Churchman," however kindly they may have felt towards its jesuitical and reckless editor; and it was their duty to have forgotten their kind fellings towards the *man* in their duty to the *Church*, which demanded at their hands a calm but decisive rebuke of the *unchristian* course of his paper. This they omitted to do; and a solitary Priest, learned, astute, and peculiarly calculated to preside over a college of Jesuits—in gratifying his personal animosities and denouncing, in the spirit of the Vatican, the best of our Clergy and most reputable of our Laity, has been permitted to involve our Diocesan in trouble and bring disgrace upon our Diocese. He has, indeed, proved a curse, when, very possibly, as his friends allege, he sought to be a blessing."

Which let us reduce to the form of a syllogism and we have—

Major.—The Clergy were in their hearts opposed to the unchristian denunciations of the Churchman, and it was their duty to have administered to Dr. Seabury "a calm but decisive rebuke."

Minor.—But feeling a personal kindness towards a "solitary Priest—learned, astute, &c., &c.," they neglected that duty, and permitted him (the Priest) "to involve our Diocesan in trouble," viz., a presentment.

Conclusion.—Argal, the Bishop is on trial, not truly, as pretended, for improper conduct towards females, but because the Clergy failed to rebuke the Churchman!

Now, Sir, I put it to any sane and cool man, if the above formulæ do not fairly present the pith—the marrow of this article. And if they do, what is the question which they suggest to Churchmen? and especially to the Clergy, who are nearly as certainly ruined in character and usefulness by a false charge of certain kinds of immorality as by a true one? It is—how shall our safety from the shafts of slander, and the impeachments of hatred and malice, be ascertained? How do I know, may any Clergyman say, how long I shall be safe from a charge of immoral conduct, alleged to have occurred years ago, if, in the course of my official duty, I shall feel compelled to do an act distasteful to some of my brethren? Does not every act so done, and the more openly the worse for me, peril my ministerial usefulness, by bringing in jeopardy my personal character, whenever my enemies shall choose, in by places, and all sorts of places, to hunt up some old and forgotten word or deed of mine, susceptible of a bad construction, and hunt me to the death on pretence of it? And to the Laity, too, is presented a momentous question—How shall they hereafter put any confidence in the purity of their Clergy, arising from the fact that for years they stand unimpeached of their brethren and of all? For instance, I love and esteem my Pastor; I hold him to be a perfectly pure man, so far as man can be. Well, he is a decided Churchman; he has taught me to be so; he thinks Rubrics were meant for something besides being looked at, and so he acts upon them, and gives some weak brother or sister offence. Besides, he is not ashamed of the sign of the Cross, and perhaps goes to the enormous length of wearing a breast-pin that looks like one, or a watch-key that does. Or perhaps he is seen to be intimate with a brother who is guilty of such enormities. "He is a Puseyite," says some weak minded person to his or her neighbor. The neighbor ponders the matter, and presently concludes he is a "Papist," and says so; and thus the story, like the venerable tale of the three black crows, grows at every repetition; until he is said to have a private confessional for the young ladies of his charge, and to be guilty of all sorts of uncanonical doings. By and by some body recollects some doubtful acts of his youth or early manhood, which, translated by anger and revenge, and illustrated by his present manifest Puseyism, mean things of dire import; and the first thing I am told is, that my Pastor has been presented for immorality of conduct, when the truth is, he is presented for wearing a cross for a breast-pin, or countenancing some brother who is guilty of that enormity.

Now Sir, permit me to say that in what I have written above, I do not design to commit myself or you on the subject of the guilt or innocence of Bishop Onderdonk. On that point knowing nothing, I wait; only holding him innocent till he is proved to be guilty. But adopting the disclosures of the article in the Courier as truths, inadvertently told, I have desired without regard to the motives or the result of the proceedings now in progress, to ask of clergy and laity, the grave question—Whether they cannot devise some means of protection against these false pretences; so that a man shall not be tried for immorality of life because he endorses the Churchman? To which, and other points not yet examined, I will, with your leave, refer at another time. This article is already too long.

LAICUS.

For the Churchman.

A Precious Confession.

Mr. Editor,—The article in the Churchman of last week, quoted from the Courier and Enquirer, and which you entitled "Remarkable Avowal," it appears to me would have been more appropriately denominated "A Precious Confession"—for such it undoubtedly is. The cool contempt for its author, and calm conviction of the utter falsity of his imputations upon your editorial course, implied in your publication of such a morceau in your own paper, are really admirable. I do not think that language *could express them* more truly or more forcibly. I agree with you fully, that this is about all that the "head of the low Church party" deserves at your hands, or at the hands of any other Churchman who properly estimates the honor and dignity of the Church, or entertains a becoming sense of self-respect. Yet, under the circumstances of the case, it may not be entirely incompatible with either, to indulge in a few remarks touching this "Precious Confession."

I forbear all remarks upon the piety, devotion, and superior fitness of a certain nameless gentleman at this present writing, to become a leader, or adviser, or confidential counsellor in Church matters. For the present let all that pass—it may perhaps appear incidentally at least, in the course of the following remarks:—

Says the Courier and Enquirer: "The truth is, and it may not be concealed, that the intolerance, the bigotry, the gross injustice, and the bitter denunciatory course of Dr. Seabury, in the Churchman, has brought upon our Bishop and diocese, the deep disgrace of the pending trial."

Indeed! What an ominous admission!—What a precious confession! How pregnant of truth! *You*, Dr. Seabury, are a very wicked man, *therefore* Bishop Onderdonk must be destroyed! *You* have boldly and fearlessly denounced and exposed the erroneous theological opinions of some persons in high stations, *therefore* Bishop Onderdonk must be destroyed!! *You* have on all occasions defended what you honestly conceived to be the truth and the right, *therefore* Bishop Onderdonk must be destroyed!!!—In the ardor of excited discussion, *you* have occasionally let slip an expression a little too personal, or too strong, or too racy, or too pungent, or too truthful, or too something else equally unpalatable and distasteful to the leader of the low Church party, and the low Church party itself, and therefore Bishop Onderdonk must be destroyed! Yes, sir, *you* have done all this—*you* are a naughty, a very naughty man—you ought to be hung, drawn, and quartered for *your own offences*—therefore Bishop Onderdonk must be destroyed! Alas for poor human nature! How difficult is it to conceal the workings, the strong and deep workings of an embittered and malevolent spirit! How blind it often is to what is perfectly plain and obvious to every one else!

Mr. Editor, who among us who is at all familiar with recent events in the Church, and has been only partially observant of certain movements and doings, can doubt for a single moment that this article from the Courier and Enquirer discloses with unquestioned fidelity the springs of action which have brought our Bishop into his present position. But then it will still be said, "that in an evil hour our Bishop *endorsed* the unsparing, ribald, and disgraceful denunciations, by the Churchman, of all who dared to think differently from its Editor," &c. The strength of this sentence consists in the truth or falsehood of the word "*endorse.*" If by this is meant a *formal approval* of every sentiment or word which you have uttered in the many and excited controversial articles which you have written in the Churchman, it is quite enough to say in brief, but honest phrase, it is a *falsehood*. True, the Churchman is said to be under the *general* supervision of the Bishop of the diocese. But none know better than myself, except yourself, that it is the rarest thing in the world for the Bishop to see one word of what appears in the Churchman (unless written by himself) until he sees it in print. It must be manifest to any one, at first sight, that from the very nature of the case, with the Bishop's multiplied engagements, and frequent absences from home, it would be utterly impossible for him to exercise any such particular and scrutinizing supervision as would make him responsible for every thing which may appear in the Churchman. For its general tone and course he no doubt holds himself responsible; but it is worse than idle to talk out *such* a responsibility as the redoubtable ader of the low Church party has endeavored to fasten upon him. But this same redoubtable leader will no doubt insist upon it, that the Bishop has given such a formal sanction. In the article quoted by you he says, "And yet in the address from the Bishop to the *General* (this is unlucky mistake for so learned a leader to make, seeing our *diocesan* is not a *general*) Convention in October of that year (1843) he *endorsed* that incendiary and unchristian print, and all its disgraceful slanders upon a very large portion of the clergy and laity of this diocese." It needs not to be chary in the use of words—the declaration contained in the above quotation is absolutely and positively false. It contains not even one grain of truth to save it from utter putrefaction, as will be seen from the following extract from the Bishop's address before alluded to:—

I quote from the Bishop's Address as published in the Journal of this diocese for 1843, at p. 89:—

"The alarm and uneasiness reach not those who have an enlightened appreciation and just esteem of the sound Catholic principles which have ever characterized this Diocese, which found in my immediate predecessor an illustrious and efficient champion, and which our Diocesan press has ever maintained and defended. The Churchman's Magazine, the Christian Journal, the Gospel Messenger, and the Churchman have, for more than thirty years, kept steadily before us the system of evangelical doctrine and duty which, however its depreciation may be sought by the artifice of a name designed to injure it, presents the comfortable Gospel of Christ in such wise as it was revealed for man's guidance, comfort, consolation and salvation. It is in this system that I rejoice to see among the clergy of this Diocese so much union, and so much holy and zealous devotion," &c.

Thus it appears that the Bishop *commended* the several religious journals named in the foregoing extract for the ability, zeal and perseverance through a long course of years with which they have defended and maintained the *sound doctrines and principles inculcated by the ever to be lamented Bishop Hobart*, and "which had ever characterized this diocese;" and *not* as the leader of the low Church party affirms and would have his readers believe, that he "*endorsed* that incendiary and unchristian print, and all its disgraceful slanders upon a very large portion of the clergy and laity of this diocese." It is difficult for even that "charity which thinketh no evil," to reconcile such palpable departures from the simple truth; such obvious moral obliquity, with the common fairness which should guide every man in all his statements and transactions. Much more might be said on this subject, but for the present I forbear. Enough has now been said I trust, to show the *great accuracy* of a certain nameless gentleman whose aspirations are far beyond his knowledge in Church affairs; and whose *unusual sweetness of temper*, and the facility with which he deals in *complimentary* and *courteous* language is proved beyond all question. The peculiar fitness of this gentleman for the dignity of *Church censor*, cannot be doubted for a moment by any one, who is at all familiar with his undoubted qualifications for the exercise of so important an office.

AN OLD CHURCHMAN.

For the Churchman.

The Thirty-nine Articles.

Mr. Editor,—Having relatives and friends in Philadelphia, I made the sitting of the General Convention the occasion of a visit to them. I regularly attended the sittings of that venerable body daily, and was a very attentive observer of all that was said and done. Among other things which attracted my attention particularly, was the fact, that in the course of the debates upon Mr. Memminger's preamble and resolutions, and upon the several proposed amendments, some of the speakers—who were evidently very intelligent men generally—spoke of, alluded to, and treated the *Thirty-nine Articles* as if they were *articles of faith*, and so binding upon the members of the Church of every grade or order. Indeed to me it seemed as if it was this view of the Thirty-nine Articles which magnified the importance of the matters under debate, and made it appear to the minds of some, at least, a matter of the highest magnitude to the interests of the Church, that the preamble and resolutions, in some form or other, should pass. I say *some*, for it was also very evident that several gentlemen who participated in the debate, desired their passage for other reasons. I took occasion to remark to gentlemen sitting or standing near me, that this was a very incorrect view of the nature and obligations of the *Thirty-nine Articles*—that they were "articles of religion"—or, as they had been most aptly and truly denominated, "articles of peace;" but in no sense were they "*articles of faith*"—except the first five, which were affirmations of the articles contained in the Apostles' Creed. The clergy of the Church at their ordination promise a conformity to the *doctrines*, discipline, and worship of the Church;—and so are bound by the highest moral and religious obligations to teach nothing contrary to the doctrines contained in the Thirty-nine Articles. And although they are bound to receive them in good faith—in their strict grammatical meaning—yet we find them differing considerably in their interpretation of them. Some giving them a Calvinistic, and some an Armenian aspect. King James, if I remember right, felicitated himself at the time of their adoption, upon the fact, that *both parties* in the Church received them as favorable to their own peculiar views—and it is much the same in our time—both parties claim them as their own. But how is it with the laity? Are the Thirty-nine Articles—except the first five—in any sense *articles of faith* to them? Clearly not. We are not required to believe them—we are asked *no* questions in reference to them at the time of our baptism, by which ordinance we are admitted into the visible Church of Christ—and in which we assume all the duties and obligations of the Christian religion. The questions put to us upon this solemn occasion touching our *faith*, are—"Dost thou believe all the articles of the Christian faith as contained in the Apostles' Creed?"

Answer.—I do.

Wilt thou be baptized in this faith?

Answer.—That is my desire.

No questions asked about belief in the *Thirty-nine Articles*. This proves most conclusively, that the laity adhering, strictly and honestly to the articles of the Apostles' Creed, however much *they* may differ in *opinion* upon the truth or relative importance of the *Thirty-nine Articles*, can never rightly charge each other with being heretics—they are within the Church's liberty—they stand upon the broad and safe foundation the Church has provided for them. Keeping within this liberty, and continuing upon this foundation, it is not in the power of all the Bishops in the universe *rightfully* to deprive them of the privileges of God's Holy Church. It is beyond all question, that the failure to keep up the proper distinctions between matters of *faith*—which a man *must* believe upon pain of the loss of his soul—and matters of *opinion* on religious subjects more or less important in their bearing and influence upon moral conduct; but upon which Christian men may honestly differ, and even differ widely, without incurring the serious charge of heresy, or in any degree compromitting their *Christian faith*—ever has been, and ever will be, a most fruitful source of dissension amongst us. What but this confounding, utter confounding of matters of *faith*, and matters of *opinion*, has produced the innumerable multitude of sects and denominations around us? What but the elevation of matters of *opinion* to the dignity and authority of matters of *faith* by the Roman Church, has bound in adamantine chains the consciences of millions of men?

Being myself an unlearned man, I write not of course for your learned readers, but for my brother laymen who may not before have had this subject brought to their notice. Enough has been said, I hope, to stimulate enquiry and reflection upon a matter in which they have a deep and direct interest.

A LAYMAN.

For the Churchman.

Theological Seminary of Virginia.

Mr. Editor,—As "L. P. W. B." stands mute, and leaves unnoticed the queries put to him four weeks ago, it must be concluded,

1st. That the instruction of slaves by men graduated at a Southern Institution, will *not* be better received and more effectual than the instruction by men graduated at the General Theological Seminary of THE CHURCH, and

2dly. That men may be as well, *at least*, furnished and prepared for ministerial usefulness among slaves and elsewhere, at a Seminary instituted by the *whole* Church, and *for* the whole Church in these United States; and, of course, adapted to fit men to minister in any part, under the special care and government of *the* Church in the United States, and of which each and all of the Bishops, Southern and Northern, are visiters, as at an institution belonging to but one of the dioceses, and of which the Bishop or Bishops of that diocese only have the superintendence.

H.

The Churchman.

New York: Saturday, December 28, 1844.

☞ **The Churchman**—Persons indebted to the Churchman, are requested to make immediate payment. Agents having funds in their hands will please remit to the Publisher without delay.

Hymnology.

In a late brief notice of Mr. Williams's Hymns of Holy Church, we made a short quotation from the preface. We now give the whole preface, with a view to gratify inquiry on the subject of Hymnology, as well as to draw attention to Mr. Williams's excellent translations.

"The Translator of the following Hymns has attempted nothing more than a faithful expression of the sentiment of the originals. He was anxious to communicate to such as are interested in the Ancient Hymnology of the Church, an idea of the sort of Hymns which have been in use for many centuries; and to open, at least in a small degree, and humble way, the treasures of the olden worship. The Hymns will of course be found very different from modern ones, and that in various ways. A few words on this matter may be permitted.

"They seem then, in the first place, to enter more deeply into the spiritual or mystical meaning of Holy Scripture. We might indeed anticipate that this would be so; inasmuch as they are the productions of ages which had not yet learned, while talking much about the Bible, to sneer at all those depths of significancy, at which the Fathers, while talking less about the Scriptures than we do, arrived, by the joint means of unwearied study and a holy life. Let the reader look at the two Epiphany Hymns, in connection with the note from St. Hilary, and he will at once see the truth of this position.

"Again: these Hymns,—and of course the remark extends to all the ancient Hymns,—enter much more deeply than any later ones, into the Symbolism or Sacramentality of what we call Nature. That Nature is thus Sacramental, and that herein consists her highest and noblest office, far higher and nobler than that of ministering to the perishing body, it were a waste of words to attempt to prove. For no process of argumentation, could convince a mind, which did not grasp the idea at once, and receive it in the same way that it would an axiom in the mathematics. Let a reference be made to simply the morning Hymns for the weeks, and it will be seen how in regard to one thing only, namely, the gift of light, they enter into all the fullness of its Symbolism, and develop it in a rich variety.

"Some peculiarities too remarkable to be undersigned, can hardly fail to attract the notice, in reading only the few Hymns here collected. Those for the third, sixth, and ninth hours, deserve attention. At nine in the morning, our prayer ascends that divine love may be shed in our hearts, and spread over the earth, even as the light of day is spreading as the sun mounts toward the meridian. At noon, the glow of heat, suggests the inward fierceness of sin, and we pray that God would temper it by His grace. At three in the afternoon, when now the declining sun warns us of the coming eventide, we cry out that our evening may not sink into night. In all this we discover that deep insight into the symbolism of nature, just mentioned.

"The morning Hymns for the week, all turn in some way upon light, that glorious gift which is made so sacred, by having been adopted by the Holy Spirit, to express the Incarnate Word. And in all the morning Hymns it will be seen, how as the coming day brings light to the eye of the body, the light itself suggests to the devout spirit, Christ the true Light.

"The evening Hymns, all turn on the creation A beautiful arrangement for leading back the mind of the Christian, at the close of his day's labor, to meditate on the power that brought into being, those material things, with which, in his daily duties, he is placed in contact. Thus bidding him, as it were, to remember, how that they are hallowed in their origin, and not to be made ministers of sin by him.

"There is too a noticeable distinction between the week Hymns, and the Hymns of the Festivals or Fasts. The former are exactly in accordance with the subdued, chastened, uniform tone of spirit, which characterizes the daily service of the Church. That repression and checking of feeling is seen in them, which in all daily worship should be seen; but which is as far removed from the coldness that cannot consist with any devotion, as it also is from the rapture which, however much it may become great and stirring commemorations, would make daily worship very unreal. A glance at the Week and Festival Hymns, will abundantly show the contrast between the quiet and subdued tone of the one, and the jubilant expression of the other.

"Many of these Hymns will be found in the Breviary. But when we recollect that almost all the admirable Collects in our Prayer Book are found there too, it will be felt that the fact does not in itself make any thing against them. Any one who has ever examined the Breviary, knows very well the plain distinction that every where meets the eye, between ancient Catholic truths, and modern developements. Nor is it too much to say, that one discerns at once, the modern sound and tone, quite distinct from the ancient and more severe one, that characterize certain Hymns, which no Catholic of the early ages could have either written or used. It is very painful, for instance, to see that while the daily morning and evening week hymns, are what they are, those for Compline are with only one exception addressed to the Virgin Mother.* But what then? Shall we give up all? Or rather drop the late and objectionable ones, and retain for private purposes of devotion, the old and good, even as our Reformers did in the case of the Prayer Book.

"For any thing more than a companion to private devotion, if indeed they shall be even so honored, these translations are not designed. The translator will account his object gained, if they shall have contributed any how and in any degree, to the advancement of a chastened and Catholic taste in Hymnology.

"There are added to the original translations a number from an English work, with which indeed the translator feels some hesitation in bringing his own in contrast. Still he has the satisfaction of feeling that his volume will be all the more acceptable to his readers. All the Hymns after Trinity Sunday, are taken from the source now indicated."

"*St. George's Parsonage, Schenectady, Oct*, 1844."

The following is part of a letter in a late number of the Church Chronicle, and appears to be the concluding letter of a series:—

"A short visit to Scotland at the crowning season of harvest, completed our hasty tour of observation. The stranger while in England, from the frequency with which the parish churches greet his eye with their gray mantled towers dotting the landscape scenery, becomes accustomed to regard the Gothic order of architecture, as it were, the legitimate property of the Church; and as he passes thence to Scotland where exists another national form of religion, a feeling of disappointment seems to cross his mind. This I felt to be peculiarly true, as I visited the venerable Cathedral at Glasgow, founded in the XIIth century, whose massive pillars, vaulted roofs, and stained windows, give to it an appearance of unwonted grandeur. Here stands the pulpit once occupied by good Archbishop Leighton, whose calm and serene piety made him one of the shining ornaments of the English Church. And as I stood and in imagination listened to the persuasive eloquence of the Bishop in by-gone times; and then reflected that the stately edifice had passed into the hands of John Knox's followers; and the ennobling service of the English Ritual was dispensed with for the cold and unenlivening form of dissenting worship, I could not but feel that if there was no desecration of the sanctuary, there was at least a sad want of appropriateness between it and the worship itself. It is one of the few relics of antiquity which the furious and over-heated zeal of the Scotch Reformer has spared to modern times; and as if in hatred that even this were standing, a lofty marble column, surmounted by a stature of Knox, is erected in the beautiful cemetery which overlooks the Cathedral, holding over it the Bible, *in terrorem*.

In the city of Glasgow, embracing a population of nearly 300,000, there are but four Episcopal congregations, and one of these (St. Jude's,) is about to follow the example of Mr. Drummond, of Edinburgh,—that of withdrawing from the Church and setting up an independency. It will be observed that here the organization of the Church is similar to our own. abating the non-participation of laymen in the Ecclesiastical counsels; and that she is left as with us to struggle with the affections of the people, unaided by endowments or governmental influence. It was, however, a matter of surprise, considering the size of the city, and the character of the people, proverbial for intelligence, to find the Church in so feeble and languishing a condition. Our hearts were rejoiced by finding in one of the rectors here, a graduate of our General Theological Seminary, who though a native of the Highland Heather, is warm and enthusiastic in his admiration of his transatlantic Alma Mater.

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"No part of our travels abroad is associated with more pleasing reminiscences than our short visit to Edinburgh. The open heart and cordial manners of Bishop Russel must endear him to all who shall have the pleasure of his acquaintance. Though considerably advanced in age, he climbed with us, after a long walk to the top of Arthur's Seat, a height of 800 feet overlooking the city, with all the ardor and enthusiasm of a young man, pointing out to us the most interesting spots and objects celebrated in history and occasionally relating in a humorous style, some anecdote of Bishop Hobart, which occurred on his visit to Edinburgh. Our brief intercourse with him and his delightful family, characterized by the utmost simplicity and freedom from restraint, will abide long in memory.

"And now, Mr. Editor, that the shores of my native country are in sight, and all the associations of home and kindred and friends rise before me, I can truly say, that no feeling of nationality has been impaired—that with all there is to love and admire in the old world, the new presents to me strong grounds of preference. More especially do I rejoice in the exemption of our Church from political trammels and political power. With us, she is destined to exert her legitimate spiritual influence, free from the power and patronage of state. *Esto perpetua.*

"Yours, O.

Notices of Books.

THE HISTORY OF OUR BLESSED LORD, *in easy verse, for young children. With illustrations. From the London edition.* New York: General Protestant Episcopal Sunday School Union. Depository, 20 John street. 1845.

This is the same work which we lately noticed as being published by Mr. Hewett, whose intention to publish it was not known to the Committee of the S. S. Union until some progress had been made in the preparation of their edition for the press. The Book is about the best for children that we have ever seen, and we have no doubt that both editions will find a ready sale. That of Mr. Hewett is intended to be a fac simile of the English edition, has a greater variety of illustrations; that of the Sunday School Union is on vastly superior paper, and ornamented with several lithographs of remarkable spirit and beauty.

Among the other works recently put forth by the Sunday School Union, are "Edward Trueman or False Impressions," and "Susan Harvey. Confirmation." We esteem it a great privilege to have a Society whose works for children are judiciously supervised, and may be confidently recommended, and we take great pleasure in observing the evident improvement which has of late been made in the exterior of the Union publications. Good paper, new and large type, correct and tasteful embellishments in children's books, though of minor importance in comparison with the tone and sentiments of the works, are yet important as making children more fond of books, and forming their minds to a better standard of taste.

* This remark applies to the little manual called *Horæ Diurnæ.*

HISTORY OF FRANCE, *from the earliest period to the present time. By* M. MICHELET, *Prof. suppleant a la Faculte Des Lettres, Prof. a L'Ecole Normale Chef de la Section Historiques aux Archives du Royaume. Translated by* D. G. H. SMITH, F. G. S. N. York. D. Appleton & Co., 200 Broadway. Philadelphia: Geo. S. Appleton, 148 Chestnut street. Cincinnati: Henry W. Derby & Co., 113 Main street.

This is one of the cheap publications of the day, but superior to most others of the same class in the type, quality of paper, and neatness of execution. Ii is printed uniform with "Appleton's Historical Library."

VERY LITTLE TALES FOR VERY LITTLE CHILDREN, *in single syllable form and five Letters. Second Series, first American, from the fifth London Edition.* Philadelphia: Geo. S. Appleton, 148 Chestnut street. 1844.

This book, as well as two or three stories by Mrs. Sherwood, and several others by the same publisher, are well adapted to the capacities of children.

THE CHILD'S DELIGHT: *A Present for Young People, appropriate for any season of the year. Edited by a Lady.* Philadelphia: Geo. S. Appleton, 148 Chestnut street. New York: D. Appleton & Co., 200 Broadway.

This "Gift for the Young" contains upwards of twenty stories, with a number of handsome embellishments.

BISHOP BEVERIDGE'S SERMONS on the Church are just published by Mr. Sparks. The work is in high repute, as combining sound principles with deep devotion, and it is matter of surprise that it has never been published before. We advise our readers to purchase it.

EPISCOPALIANS AND ROMAN CATHOLICS.—The Baltimore correspondent of the Journal of Commerce, in speaking of the late Sabbath Convention in that city, says:—"Few Episcopalians and no Roman Catholics were seen among the one thousand seven hundred delegates," to that important Convention. We are sorry to learn this of our Episcopal friends, and hope that there is some mistake about it, or else some good and satisfactory reason can be assigned why Episcopalians were not zealously enlisted in the ranks of this large body of men, in promoting the better observance of the Sabbath. Of Romanists we should not expect that they will cordially co-operate with Protestants in such a work as the better observance of the Sabbath, any more than in the circulation of the Bible. Both the Bible and a sanctified Sabbath are hostile to the genius and prevalence of Romanism; which in all Roman Catholic countries opposes the Bible and turns the holy Sabbath of God too much into a holiday for shows and parade.

The fact stated above, though a small matter, seems to show the growth of sound principles among us. Time was when such a Convention would have had more than "a few Episcopalians" among its members; and time will be, we hope, when all our people will be as consistent in regard to such amalgamations as "Roman Catholics."

It will be seen from the annexed paragraph that Mr. Ward and his book are destined to the same sort of celebrity as Dr. Pusey and his sermon. Three large editions of Dr. Pusey's sermon were issued in this country for no other reason, we suppose, than that Dr. Pusey was suspended. What influence the action of the Hebdomadal Board will have on American publishers and their customers remains to be seen:

An unsuccessful attempt having been made to obtain some in-college decision against Mr. Ward and his book, the subject, at the suggestion of the Master of Balliol, has been taken up by the Heads of Houses, who have appointed a Committee, consisting, it is understood, of *the late and present Vice-Chancellor*, the Provost of Oriel, Drs. Cardwell and Cramer, and, (which is especially to be remarked,) the *Master of Baliol himself;* thus carefully excluding from the constitution of this preliminary tribunal all but Mr. Ward's notorious opponents.

It has transpired that the Hebdomadal Board are bent upon an extreme measure, *if practicable;* but, partly from the reluctance to submit the matter to Convocation, (with uncertainty of the issue,) partly from misgivings as to their own *independent* competency to a decisive step, they are supposed to be in a quandary, (*i. e.* in the condition of the "poor cat i' th' adage,") and the probability is, either that they will content themselves with some high sounding, but ineffective "Resolution," or, that they will overshoot their mark, and ensure Mr. Ward (whom we suspect they will find a "tough customer") a victory in a court of law.—*Eng. Ch.*

We are glad to observe, by the following paragraph, that his Lordship, [the Bishop of Exeter,] is about to apply the powers of his vigorous and energetic mind to the establishment of uniformity in public worship, throughout his diocese; and we do not doubt that his efforts will be crowned with speedy and triumphant success. How can it be otherwise, with a written law so plain and so solemnly binding?

"A meeting of the whole Chapter of Exeter Cathedral, consisting of the Dean, Chancellors, Canons, and Prebendaries, with the Archdeacons of the diocese, was held at the Chapter-house, having been convened by the special request of the Lord Bishop, for the purpose of aiding his Lordship with their deliberations on the propriety of a regular conformity to the rubric by the clergy throughout the diocese of Exeter. The meeting was private, and at its close the Lord Bishop returned to Bishopstowe, near Torquay. We have since been told that the meeting consisted of the Lord Bishop, the Dean, six Canons, and eleven Prebendaries. On the question of approving a more strict obedience to the rubric the Chapter divided, and the approval was carried by twelve votes to six. We understand that the results of the meeting will shortly be published."—*Woolmer's Exeter Gazette.* [Perhaps the most gratifying feature in this decision is, the Bishop taking counsel with his clergy.]—*Eng. Ch.*

Two small publications on Church Music have just come to hand. 1. *The Canticles in the Prayer Book, with the Gregorian Tones; as also the 114th and 115th Psalms, and the Athanasian Creed,* (Parker, Oxford.) This is a considerable step towards a correct use of the ancient tones, and as such we trust will do good. The tones, however, are given but with one ending each; and the marking of the words seems to us rather carelessly done. Still the whole is a great improvement upon the Margaret Chapel book and others. 2. *The Order of the Daily Service, with the Musical Notation, as used at Westminster Abbey,* edited by Edw. F. Rimbault, LL.D., F. S. A., &c. (Bell.) This, of course, may be useful to those who attend the abbey service, and wish to join in the music; but the publication is of no general interest. The service, as sung at Westminster, has no peculiarities deserving of record; and the Preface to the book is altogether common-place.—*Eng. Ch.*

DEATH OF MRS. BLOMFIELD, MOTHER OF THE BISHOP OF LONDON.—The death of the above amiable lady took place on Tuesday, at her residence in Bury, under circumstances of a peculiar saddening character. Mrs. Blomfield had been in her accustomed health during the day—indeed, had been walking in the town. In the afternoon she complained of unusual symptoms; these increasing, ended fatally at about eight P. M. It was known that the Right Rev. Bishop of London (who is a son of the deceased lady) was expected in his native town

to officiate at the re-opening of St. Mary's Church. Strange and melancholy to say, his arrival took place at the moment of dissolution. Mrs. Bloomfield was in her 80th year. The character of the deceased, her connection with the distinguished Prelate, and the approaching ceremony at which he was about to assist, occasioned a deep concern and sympathy in the town.

A Radical's Opinion of Mr. Newman's Position.

We have put this gentleman's name at the head of this article, because the unfounded report of his having left the Church of England, or rather the Church *in* England, or the Anglican Church, (for these are proper terms), gives us a fair opportunity to say a few plain and pithy words as to this matter. In all we say upon such subjects, we must earnestly beg, however, our friends and readers never to lose sight of this distinction, that we write as politicians, not as theologians. We have nothing to do with theology; which, in our interpretation of it, includes only doctrine as to religion. We meddle with no man's creed; but equally respect all. But the course taken by such men as Mr. Newman is likely to produce *political effects* of no mean importance. Thus far it comes within our sphere; and thus far we shall examine it, with that plain sincerity with which we are accustomed to handle all topics that are connected, in our opinion, with the welfare of the people of England.

Mr. Newman, we are now assured, has not quitted the Church. At all events, no such letter as was alluded to has ever been addressed by him to the Rev. Isaac Williams. We are glad of it—heartily glad. First, because we trust that Mr. Newman may, as well as Mr. Williams, produce great good to his country by staying where he is; and next, because we cannot, as far as our knowledge goes, see any good or valid reason for his not doing so. Why should Mr. Williams, or Mr. Newman, or any other sensible and learned Churchman, join what is called rhe "*Roman*" Catholic Church? "For conscience" sake, are we to be told? That conscience must, in our opinion, be most morbidly tender, indeed, that impels any man to such a step;—inasmuch as in all essential points of doctine the "Anglican" Catholic Church is as truly Catholic as that which is, in our opinion very invidiously, called "Roman Catholic." We distinctly assert that the Liturgy of the Anglican Church, in no circumstance, denies the great Catholic doctrines of the Christian faith, as handed down from Apostolic times. In the doctrine of the Trinity she is orthodox. Her doctrine as to the Holy Eucharist does *not deny* the Roman Catholic doctrine of Transubstantiation. All she does is to assert, in other words, the real presence of Christ's body and blood in the sacrament; leaving it open to be explained *how* this is brought about—whether, as some think, by transmutation of the elements themselves, or by being present in some other manner. In the Catholic doctrine as to baptism she is orthodox. In the assertion of the power of absolution on repentance and confession, she is precise. To the propriety of praying for the dead she has objected nothing, but in more than one passage in the Liturgy asserts it. To the value of practical and active faith, that is to say "good works," she bears testimony, in her Communion Service, of the strongest kind. In short, there is no Catholic and essential doctrine, that the Church of England, at this hour, really denies; and there is hardly one that she does not, with more or less distinctness, assert. Where then is Mr. Newman, or any body else, to find a church more "Catholic" in doctrine? and how absurd is the question, if "Catholicity as to teaching" be really what is sought.

In temporal constitution, and discipline, we grant that the difference between the Anglican and other branches of the Catholic Church is lamentably great. But constitution and discipline are not doctrine. We do not know that, properly speaking, they can be said to include "Schism." We deny that Mr. Newman is properly styled a "Schismatic," much less a "Heretic," by Catholics, whilst he remains in the Anglican Church. *His* separation is not grounded upon doctrine. The "Anglican" branch, as considered by Mr. Newman, is as truly Catholic, as is, or was, the "Gallican" branch. Both have disputed in some sort the authority of the Pope, and still dispute it; but both are, we assert, yet part and parcel of the "one Catholic and Apostolic Church." Let Mr. Newman, and all who think with him, then remain, and endeavor to make the constitution and discipline of the "Anglican Church" what they ought to be; for this is really all that is wanting. What the Church of England lacks is not Catholic orthodoxy; but Catholic discipline and works. What we want is the reapplication of the Church property to its original uses—one-third to the poor—one-third to the building and repairs of sacred edifices.—*Tyne Mercury.*

The Diocese of Exeter.

To the Editor of "the London Times"

SIR,—I send you a copy of a memorial which the Chapter of Exeter have thought it their duty to address to the Archbishop of Canterbury, on a subject which, at the present moment, may involve consequences of no small importance to the peace and welfare of the Church.

So many persons have expressed a wish to be made acquainted with the substance of this memorial, that, by way of giving it the greatest publicity, I request you will have the kindness to insert it in the next number of your journal.—I am, Sir, your most obedient servaant, THOMAS HILL LOWE, Dean of Exeter.

"To his Grace the Lord Archbishop of Canterbury, Metropolitan, &c.

"The humble memorial of the Dean and Chapter of Exeter.

"May it please your Grace,

"Whereas it appears to your memorialists highly desirable to put an end to certain diversities in the celebration of Divine service, which now agitate and weaken the Church, they most humbly and earnestly entreat your Grace that you would be pleased to consult with all the Bishops of your province as to the best means of obtaining this object; and, for that purpose, to procure their concurrence in some uniform interpretation of those Rubrics in the Book of Common Prayer which may seem obscure or conflicting, and in some uniform rule for the direction of the clergy with respect to certain forms and practices which have, more or less, fallen into desuetude.

"A measure of this nature, not confined to any particular Diocese, but sanctioned by the united authority of all the Prelates of our Church, would, as they humbly hope, under God's blessing, allay these unhappy dissensions, and would meet with the cordial acquiescence of the laity, who could not suspect the influence of party, when all the fathers of the Church concurred in the same regulations.

"Dated in the Chapter-house, the 15th day of November.

"THOMAS HILL LOWE, Dean.
J. H. POTT, Chancellor.
J. MOORE STEVENS, Archdeacon of Exon.
G. MARTIN.
J. ROGERS.
JOHN BULL, D.D."

WESTMINSTER IMPROVEMENTS.—Some uneasiness has prevailed since Sunday last among the surviving relatives of individuals whose remains lie interred in the burial-ground of Christ Church, Westminster, in consequence of notices having been placed at the church doors, announcing that a portion of the proposed new line of road from the Abbey to Vauxhall-bridge-road would pass through the burial-ground of the above churchyard. In consequence of this, preliminary meetings of influential inhabitants have been held for proposing another line, as a short and direct commnnication between the Palace and Pimlico and the Houses of Parliament, and which would open the west front of the Abbey, too long obscured and disfigured by buildings which really are a disgrace to that venerable and sacred edifice.—*Ch. Newspaper.*

DEANERY OF LIMERICK.—It is said that Dr. Wilson is to be appointed to the Deanery of Limerick. This appointment, if it take place, will be the first practical carrying out of Sir Robert Peel's celebrated letter to Lord De Grey, desiring that no promotions should be made in the Irish Church, excepting to those who were prepared to support Dr. Murray and the National Board.—*Ib.*

JERUSALEM.—In the English Church in Jerusalem there are three full services on the Lord's Day, and one on the Wednesday, besides the daily Morning and Evening Services during the week. At the ordination held there in September, all the candidates were Gentiles, viz., the Revs. H. Wimbolt and M. Vicars, ordained Priests; and Dr. Kerns, Ordained Deacon. Mr. Veitch preached. The Bishop, though only just recovered from a short illness, was enabled to perform his high functions on this interesting occasion. Dr. Kerns preached his first sermon in the evening of the same day, from Hosea xiii. 9; and he reads the Evening Service in English, while Mr. Wimbolt reads in Hebrew.—*Ib.*

Devizes.

The re-opening of the chancel in St. John's Church was celebrated by the performance of Divine worship, which commenced at 8 o'clock in the morning, on Wednesday-week. The Sermon was preached, in the 11 o'clock service, by the Rector, from 2 Chron. xxix. 18, 19,—"Then they went to Hezekiah the King, and said, We have cleansed all the house of the Lord, and the altar of burnt offering, with all the vessels thereof, and the shew broad table, with all the vessels thereof. Moreover, all the vessels which King Ahaz in his reign did cast away in his transgression, have we prepared and sanctified, and, behold, they are before the altar of the Lord." In the course of his Sermon he described the former decayed and dilapidated state of the building:—the east window blocked up and obscured by hideous Grecian framework—the arcado mutilated and in great part removed—the niches of the Chapels, with the pinnacles, internally and externally broken and defaced—the windows blocked up with monuments and masonry—every vestige of carved wood-work removed—a common ordinary table substituted for the holy altar, and its furniture of the commonest description—and the beautiful carved oak ceilings of the Chapels absolutely hidden with plaster.

The Rector stated that the restorations which had been effected, had been carried on entirely in accordance with the spirit of the Prayer Book—the great guide and stay of the English Church; especially noticing that ancient Rubric at its commencement, which directs that Chancels shall remain as in times past, and all ornaments of the Minister and Church be those used in the time of Edward the Sixth. He advocated a full, earnest, and firm maintenance of the entire Church system, as most calculated to give confidence to friends, and to paralyze the efforts of the Sectarian and Romanist. He remarked on the method which had been that day adopted of separating the Matins from the Litany and Communion—stating that the length of the united services had been the cause of so many habitually leaving the Church in the middle of the Communion Service, a practice totally at variance with the intentions of the Church, and positively forbidden by the 18th Canon. He requested, therefore, that all would remain, stating that it was by no means necessary that all who attended should communicate, yet that no one ought to attend a service not intending to remain throughout.

The sermon was very attentively listened to, and we are happy to observe that the whole congregation, with the exception of a very few persons, complied with the law of the Church as set forth by the Rector.

After the sermon five of the clergy collected the alms, and delivered them to the Churchwardens to present to the Rector, to be by him offered on the altar. Nearly two hundred persons communicated, amongst whom were the Mayor and Corporation, who attended Church in their robes, with Mr. Sothron and Mr. Heneage.

Even-song was sung at 7 o'clock—a very large congregation being present; after which a very appropriate sermon was preached by the Rev. R. Simpson, Vicar of Mitcham, Surrey, from St. Luke ii. 46,—"They found Him in the Temple." The united alms at morning and evening service amounted to £73 7s. 4½d.—*Ch. Newspaper.*

Mr. Morris, Churchwarden of Devizes, has announced that any person leaving the church before the celebration of the Communion services shall be cited into the Ecclesiastical Court.

We are glad to see it announced in the papers that Mr. Morris, Churchwarden of Devizes, has expressed his determination to cite into the Ecclesiastical Court any person who may leave the church before the celebration of the Communion Service: that is, we presume, before the conclusion of the prayer for the Church militant. This is a step in the right direction, and just the course which every Churchwarden ought to pursue. Persons so acting are certainly guilty of disturbing the regular service of the Church, and should have an example or two placed before them to show them that such conduct is in any case only to be perpetrated with impunity where the Churchwardens are indifferent alike to the interests of the Church and to their own official declarations. This evil, however, in common with many others, is only to be satisfactorily remedied by instilling into the minds of the people sound Church principles; because in the absence of these, people are too likely to be altogether driven from the Church to some dissenting meeting-house the moment any unpleasantness arises from their not being allowed to go to Church and do as they like. Judgment and care are especially requisite in all such cases; we must move onwards by degrees, and cautiously; but a case or two, illustrative of the theory and sense of the Church, upon a few points that have been so culpably allowed to be neglected and forgotten, would be just now of essential service to the Church at large. And we hope that Mr. Morris, and a few conscientious Churchwardens like him, will firmly resolve to do their duty faithfully to the Church and to themselves; but do it with prudence and kindness towards those who, ignorant of the principles of the Church, and of their duties as Christians, may unwittingly err.—*Ib.*

CHURCH SCHOOLMASTERS ASSOCIATION.—On the 9th inst., a meeting of the Church Schoolmasters' Association was held at their rooms, Exeter-street, Strand, for the purpose of presenting to the Rev. G. Moody, M. A., president of the Association, a very handsome pair of globes, as a token of respect, accompanied with an address from the members, expressive of the grateful sense they entertained of the services he had rendered their society, as well as of the courtesy and consideration which had marked his intercourse with them. The Rev. gentleman replied to the address in a short but excellent speech, which was received with great attention, and loudly cheered.

The establishment of this and similar societies (for they are gradually extending throughout the kingdom) shows a determination on the part of church schoolmasters to leave no means untried to promote their own improvement in the art of teaching, and, by consequence, the improvement of the schools under their charge. If the adage, "As is the master so is the school," be true, nothing can be more important than that every facility should be afforded to them of improving themselves in the art of communicating knowledge; and the association of members of the scholastic profession, for the purpose of discussion on educational subjects, and the communicating the results of their varied experience in the discharge of their arduous and responsible duties, seems evidently calculated to promote this desirable end.—*Ib.*

JERUSALEM BISHOPRIC FUND.—The trustees of the Jerusalem Bishopric Fund deem it necessary to remind the members of the Church of England, and especially all who desire the spiritual welfare of the Jewish people, that the Episcopal endowment is still incomplete. The sum of £13,887 is invested. Bui to make up ihe annual payment of £600 the further sum of about £6,000 is still required: and it is certainly not creditable to the English Church and nation, that this deficiency should longer continue. The trustees, therefore, earnestly entreat those who are interested in the spread of true religion in the east, or the conversion of the Jews: especially those who wish that neither the King of Prussia nor the heads of our Church should have reason to complain of any apparent want of good faith, to come forward speedily and complete the fund, (Signed) Ashley, G. H. Rose, T. Baring, T. Labouchere.—*Ib.*

UNIVERSITY FOR ALL SECTS AND PARTIES.—A rumor has for some time been gaining ground that the sum of 100,000*l.* will be asked for, and, as a matter of course, granted in next Parliament, for the erection of a great University in Ireland, in which cheap education will be afforded in a system of secular instruction, in which also professors of all denominations (Roman Catholics and Unitarians) will be eligible, and where degrees of all kinds will be conferred.—*Ib.*

We understand that the sudden and painful occurrence will not prevent the ceremony of re-opening the church taking place. The Bishops of Lincoln and Norwich are severally named as likely to officiate in the stead of the Bishop of London.—*From the Second Edition of the Bury Herald.*

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.—Meetings in behalf of this Society have been held during the last week at Huntingdon, St. Ives, St. Neots, and Kimbolton. That at Huntingdon was held on Tuesday. The Rev. Mr. Selwyn, brother to the newly appointed Bishop of New Zealand, attended for the Parent Society, and greatly interested his audience by the simple and clear manner in which he detailed the Society's operations in every quarter of the world; and his account of his brother's labors and manner of life in his new Diocese created an intense feeling of admiration and esteem for his character and conduct. As an instance of self-devotion and self-denial, practised by the Bishop, it was stated that in order to economise his expenses as much as possible, he has established a small college, where he and his clergy live together, and employ themselves in the instruction of the English and native children; they dine together in a common hall, in which are three tables, one occupied by the Bishop and his family and his clergy and their families; a second by the students of the infant college, and the third by the domestics. By this means he hopes he shall be able to live on half his income, or about one shilling per head per day, and be able to save, and devote to missionary purposes in his Diocese, the other half of the moderate allowance made to him from home. Several other gentlemen addressed the meeting, and £59 10s. 6d. was collected at the doors. At St. Ives, the meeting was held in the Church, and it was computed that upwards of 600 persons were present, including all the principal families in the town. The collection here was £17 14s. At Kimbolton, the meeting was well attended; several of the clergy from the neighboring county of Bedford, who were present, expressed their intention of forming associations in their respective parishes. The collection amounted to £7 7s. 4d. At St. Neots, about 200 persons were present of all classes of society in the town. The chair was occupied by the Rev. J. Standly, Rural Dean; and the amount collected £11 3s. 4d.

MONUMENT TO BISHOP BUTLER.—Some time ago we announced that it was the intention of the admirers of the above eminent scholar (who was for many years the highly esteemed Head Master of the Royal Free Grammar School of this town, and who raised it from a state of comparative obscurity to rank equal with the first public school in the kingdom) to erect a suitable tribute of respect to his memory. A subscription was entered into, and amongst the names were the most distinguished men in England. A committee was formed, who entrusted the design to the late Sir F. Chantry, but his death happening, the completion of the work was transferred to E. H. Bailey, Esq., R. A., the ablest sculptor of the age. The monument arrived yesterday. The figure is of fine statuary marble, of life-like size, and weighs upwards of three tons. The Bishop wears his episcopal robes, which flow gracefully and naturally around him. He is in a sitting posture, with his head resting on the fore finger of his left hand, while his right arm hangs by the side of his chair, and he has the appearance as if engaged in deep meditation. The artist has caught the exact expression of his countenance, and the whole appearance is strikingly beautiful.—*Eddowe's Journal, Oct. 23.*

SIZARSHIPS.—More than one hundred individuals present themselves annually as candidates for the few sizarships which are vacated by our out going sizars. Their answering is generally of a respectable order. It is thus evident that each year upwards of eighty young persons are sent back, after much outlay of time, study, and money, to their respective districts, many of whom never again return to another examination. It is the opinion of some who wish well to the University, that some benevolent plan should be devised, or some reduction made in the fees allocated to tutors, which would permit these deserving persons to obtain University education. We should prefer to see such persons retained in our own *alma mater*, rather than to find them driven to despair, or at least seduced to take shelter in the Secular University which is about to start into existence, and where education, if not Scriptural or extensive, will have the dangerous recommendation of being cheap.—*Dublin Statesman.*

IRON CHURCH FOR JAMAICA.—A Church has been sent out to Jamaica, as a specimen, as many of the kind are likely to be required. The pilaster supports are of cast iron, on which are fixed the frame roof, of wrought iron, of an ingenious construction, combining great strength with simplicity of arrangement. The whole is covered with corrugated iron, and the ceiling formed in pannelled compartments, covered with felt, to act as a non-conductor of heat. The body of the Church is sixty-five feet by forty; the chancel, twenty-four by twelve; a robing room and vestry are attached. The windows are glazed with plate glass, one-eighth of an inch in thickness; the two chancel windows and four others are of stained glass. The cost of this iron Church is 1,000*l.*

RATHER ALARMING.—The following curious circumstance, says a Dunkirk paper, happened a few days ago in the burying-ground there:—While the sexton was digging a grave a scull rose from that which adjoined it, and which was also open, and, as the terrified man started back, advanced towards him. He then fled on to the road, crying aloud for mercy. Another man hearing the alarm, and being told the cause of it, had sufficient courage to go to the spot, and there saw the head still moving. Undaunted he took it up, and, on examination, found within it two moles, which had made it their retreat, and had given it motion.

Christ Church, Hartford, Conn.

The November number of the "Evergreen," contains an engraved view of Christ Church, Hartford, Conn., and a historical sketch of the same. From the latter it appears, that as early as 1756 some measures were taken for the establishment of the Church in that place, but it was not till 1793 that the original edifice was begun. The present building, which is universally considered to be one of the most complete and consistent specimens of Gothic architecture in this country, was consecrated in 1829. The sketch alluded to concludes thus: "Christ Church is built on the highest spot within the limits of the city. This circumstance is most perceptible to the traveller, as he descends the Connecticut from Springfield, and comes in sight of the spires of Hartford, across the placid waters and meadows. But whether seen from thence, or from the south, or where, from the top of the western hills, the eye first embraces the whole valley in its loveliness, or farther off, from the charming scenes of Monte Video, or from beneath the elms at its own base, it is still a noble emblem of that Church of the living God, which is the stable pillar and ground of the truth, which lifts its head in venerable majesty towards heaven, and opens its gates invitingly to all for whom Christ died."

Among those who have officiated as rectors of this church, are the Rt. Rev. Bishops Chase and Brownell, Dr. Wainwright, Dr. N. S. Wheaton, and Dr. Hugh Smith. The present incumbent is the Rev. George Burgess. The Episcopal Church has acquired a constantly increasing influence in Hartford, and the flourishing parish of St. John's is proof that even the large and commodious church of the old parish cannot contain all who love the gates of our Zion.—*Ch. Witness.*

NEW CHURCHES IN PHILADELPHIA.—One of the daily papers thus notices the progress in the erection of church edifices by two of our new parishes in this city. We have reason to believe that another will soon be commenced in the district of Moyamensing.—*Banner of the Cross.*

"The beautiful Church of the Nativity, which has sprung up so rapidly at the corner of Eleventh and Washington streets, Spring Garden, is now ready for the roof, the timbers for which were erected yesterday. From its present appearance it bids fair to be a beautiful embellishment to the flourishing district in which it is placed, and an evidence of the taste and skill of its architect, N. Le Brun, Esq. The interior and exterior of the building have been greatly enriched from the original design, and its whole appearance will be greatly improved thereby.

"The Protestant Episcopal Church of the Advent, on Old York Road, above Tamany street, has also been so far completed, that its congregation will worship in the basement story on Sunday next. It is of the Gothic style of architecture, and will be a great ornament to the neighborhood in which it is situated. The architect is J. E. Carver, Esq."

BISHOP COBB.—The friends of this gentleman will be glad to learn of his safe arrival in New Orleans, though they will regret to hear of the serious accident which befel him on his way thither. He was on the Warrior when she sunk. The Bishop got off most of his baggage, but lost all his furniture, books, bedding, bed furniture, piano, &c. This will be a severe blow. The loss to him will be over $1800, and cannot fail, in his circumstances, to prove a serious embarrassment.—*Cincinnati Gazette.*

SERMONS FOR SERVANTS.—We see it announced that the Rev. Mr. Glennie, of South Carolina, has in the press a volume of sermons, adapted to the instruction of servants. From Mr. Glennie's great usefulness among this class of persons, to whom he devotes a large share of his time and attention, we anticipate a volume that will, in no ordinary degree, prove acceptable to those interested in the religious education and instruction of their servants.—*Southern Churchman.*

The Rev. Mr. Glennie, appointed at the late General Convention, Bishop to Africa, has *declined* the appointment.—*Ib.*

Married.

At Monmouth, New Jersey, on Wednesday evening, 18th inst., by the Rev. Philip E. Milledoler, of St. Paul's Church, Poughkeepsie, SIDNEY C. GENIN, of this city, to CHRISTIANA B., daughter of Mr. John Bowne, of the former place.

In St. Stephen's Church, Middlebury, Vt., on Tuesday the 3d instant, by the Rev. Joseph Phillips, Mr. HARMON ALEXANDER SHELDON to Miss MARY, only daughter of Dr. Zacheus Bass.

Clergy of the Protestant Episcopal Church,

Residing in the Cities of New York and Brooklyn, with their respective residences.

Onderdonk, D.D., Rt. Rev. Benjamin T., 106 Franklin.
Abercrombie, Rev. R. M., 359 Fourth st., and 3, 129 st.
Akerly, Rev. Benjamin, 76 St. Mark's Place.
Anthon, D.D., Rev. Henry, 2d Avenue, cor. of 10th st.
Balch, Rev. Lewis P. W., 4 Great Jones.
Bedell, Rev. G. T., corner Tenth st. and Fifth avenue.
Berrian, D.D., Rev. William, 50 Varick.
Carder, Rev. J. D., Fort Hamilton, New York Harbor.
Cruse, D. D., Rev. Christian F., 21 First avenue.
Dowdney, Rev. John, 20 John street.
Evans, Rev. Benjamin, 23 Hamilton street.
Everett, Rev. William, 96 street.
Forbes, Rev. John M., 477 Hudson.
Frazer, Rev. Alexander, 168 Grand street.
Hackley, D.D., Rev. Charles W., 3 College Green.
Haight, Rev. Benjamin I., 3 Rutger's Place.
Harris, Rev. Nathaniel S., 281 Broadway.
Higbee, D.D., Rev. Edward Y., 159 Chambers.
Hoyt, Rev. R., 230 Broome street.
Huddart, Rev. R. Townsend, 422 Houston.
Irving, Rev. Pierre P. 281 Broadway.
Jackson, Rev. C. D., 20 John st., and Rossville, S. I.
Jones, Rev. Lot, 192 Allen street.
Leavenworth, Rev. T. M., 249 Henry street.
Lyell, D.D., Rev. Thomas, 77 Anthony.
McVickar, D.D., Rev. John, 8 College Green.
Mead, Rev. Edward N., 103 Amity street.
Millett, Rev. James, 31 Irving Place.
Milnor, D.D., Rev. James, 82 Beekman.
Morris, Rev. William, 76 Varick.
Nichols, Rev. Edwin A., 528 Hudson st.
Ogilby, D. D., Rev. John D., Theological Seminary, Chelsea Square, Twentieth street.
Pardee, Rev. Isaac, 103 St. Mark's Place, Eighth st.
Parker, Rev. Benjamin C. C., 296 East Broadway.
Peck, Rev. Isaac, 23 Wooster street.
Pound, Rev. Jesse, 50 Fourth street.
Price, Rev. Joseph Henry, 62 Second avenue.
Richmond, Rev. William, Bloomingdale.
Seabury, D.D., Rev. Samuel, 471 Hudson.
Shimeall, Rev. Richard C., 185 Fourth street.
Smith, D.D., Rev. Hugh, 206 Twentieth, next to St. Peter's Church.
Spencer, Rev. Jesse A., 255 Greene street.
Southard, Rev. Samuel L., 26th near 4th avenue.
Taylor, Rev. Fitch W., U. S. N., 697 Broadway.
Taylor, D.D., Rev. Thomas H., 1 Rector st.
Tucker, Rev. John Ireland, 225 Ninth street.
Turner, D.D., Rev. Samuel H., Theological Seminary, Chelsea Square, Twentieth.
Verren, Rev. Antoine, 99 Franklin st.
Wainwright, D.D., Rev. Jonathan M., 10 Hubert.
Walton, Rev. W., 2 Abingdon square.
Whitehouse, D. D., Rev. H. J., 120 Eleventh street.
Williamson, Rev. C. H., 72 Murray street.
Wilson, D.D. Rev. Bird, Theological Seminary, Chelsea square, Twentieth.

Brooklyn.

Bancroft, Rev. Charles, 1 Sand street.
Blake, D.D., Rev. John L., 3 Cornell Place, Clinton st.
Carter, Rev. Lawson, Smith st., corner of Livingston.
Cutler, D.D., Benjamin C., 1 Sands street.
Diller, Rev. J. W., Washington avenue, opposite the Collegiate Institute.
Henry, D.D., Rev. Caleb S., 55 Johnson street.
Hunter, Rev. Joseph, Classon avenue.
Johnson, Rev. Evan M., corner of Pearl and Johnson.
Lewis, Rev. William H., Pierrepont, near Fulton.
Messenger, Rev. John F., Pacific st., near Clinton st.
Stone, D.D., Rev. John S., next door to Christ Church.
Vinton, Rev. Francis, Henry st., 3 doors from State.

Williamsburgh.

Clapp, Rev. Caleb, 3 South Third street.
Haskins, Rev. Samuel M., 1 St. Mark's Place.

Jersey City, N. J.

Barry, D.D., Rev. Edmund D., Essex street.
Patterson, Rev. A. C., Grand street.

Calendar.

December.

29. First Sunday after Christmas.

January.

1. The Circumcision of our Lord Jesus Christ.
5. Second Sunday after Christmas.
6. The EPIPHANY, or the Manifestation of Christ to the Gentiles.
12. First Sunday after the Epiphany.
19. Septuagesima Sunday.
25. The Conversion of St. Paul.
26. Sexigesima Sunday.

Notices.

☞ The Rt. Rev. PHILANDER CHASE, D. D., Bishop of Illinois, will deliver a Sermon to the YOUNG, in the Mission Church of the Epiphany, in Stanton street, between Essex and Norfolk sts., on Sunday evening next. Service to commence at 7 o'clock. Dec. 28.

ALL SAINTS CHURCH, will be opened for Divine Service on Sunday Evening next—the First Sunday after Christmas—when a Sermon will be preached in behalf of the New York Protestant Episcopal CHURCH MISSIONARY SOCIETY for SEAMEN in the City and Port of New York, by the Missionary in charge of the Floating Church of our Saviour, and a Collection made. Service to commence at SEVEN o'clock. Dec. 28.

ST. SIMON'S CHURCH, *Houston, between Pitt and Ridge streets.* There will be divine service in this church on Tuesday next, Christmas Eve. Service to commence at 7 o'clock, P. M.—Evening Prayer will be in the German, the Sermon in the English language.

BOOKS FOR SOLDIERS.—The subscriber now performing the duties of Chaplain at Governor's Island, is anxious to collect a suitable Library for the use and instruction of the Troops at the Port. Any contributions to the same in money or books will be thankfully received and faithfully appropriated.

d21-4t JOHN MCVICKER, 8 Columbia College.

CHURCH DU SAINT-SAUVEUR, (corner of Nassau-street and Park Row.)—By a decision of the Vestry of this Church, and in compliance to the request of the congregation, the evening service and preaching will henceforth be in English: beginning on the 15th inst., at 7 o'clock.

P. S.—The morning service and preaching will continue to be in French, as formerly.

Dec. 14. C. H. WILLIAMSON.

NEW EPISCOPAL FREE CHURCH.—The large room, corner of Canal and Hudson streets, is now open on Sundays as a free Church, Rev. E. A. NICHOLS, minister. Divine service at 10½ A. M. and 7½ P. M.

THE CHURCH OF THE REDEMPTION in Sixth street, between Second and Third Avenues.—A Course of Sermons to the Young will be delivered in this Church on Sunday Evenings, principally explanatory of the doctrines and usages of the Church. Service to commence at 7½ o'clock.

ST. SIMON'S CHURCH, *Houston street, between Pitt and Ridge streets.*—The services are regularly held every Sunday at half past 10 o'clock in the morning, and at 7 o'clock in the evening. Sunday School at 9, A. M. and at 2, P. M. C. F. CRUSE, Dec. 1844. 21 First Avenue.

SEAMEN'S CHURCH.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the Floating Church of our Saviour, at Pike slip, corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. B. C. C. PARKER, Dec. 1844. 296 East Broadway.

Diocesan Record.

Bishop Onderdonk's Appointments

For the Annual Confirmations in the Cities of New York and Brooklyn.

First Sunday after the Epiphany, January 12, Christ Church, *New York.*

Sexagesima Sunday, Jan'y 26, St. Stephen's Church.

Quinquagesima Sunday, and Feast of the Purification of St. Mary the Virgin, February 2, Grace Church.

Second Sunday in Lent, February 16, St. George's Church.

Fourth Sunday in Lent, March 2, Zion Church.

Fifth Sunday in Lent, March 9, St. Mary's Church, *Brooklyn.*

Sunday next before Easter, March 16, St. Philip's Church, *New York.*

First Sunday after Easter, March 30, St. Luke's Church.

Second Sunday after Easter, April 6, St. Thomas's Church.

Third Sunday after Easter, April 13, All Saints' Church.

Fourth Sunday after Easter, April 20, French Church du St. Sauveur.

Fifth Sunday after Easter, and Rogation Sunday April 27, Calvary Church, *Brooklyn.*

Acknowledgments.

DOMESTIC MISSIONS.—Since his report of the 18th inst, the Treasurer has received the following additional contributions in answer to the Appeal of the Western Bishops:

From St John's ch, Portsmouth, N H, per Rev Dr Burroughs, $40; St Paul's ch, Chilicothe, Ohio, $50; St Paul's ch, Baltimore, Md, $300; Christ ch, Cambridge, Md, $100; St Luke's ch, East Greenwich, R I, per Rev S A Crane, $6; through the Rev M T C Wing, R A in Gambier, O, from St James's ch, Painsville, $6; Trinity ch, Cleaveland, $60; St Luke's ch, Granville, for Ohio, $8; St John's ch, Ohio City, $11—total, $85; St James's ch, Poquetonuck co, half, $1; St Matthew's ch, East Plymouth, Ct, $4; St John's ch, Hartford, Ct, $27; Chester parish, Kent co, Md, $9 33; a friend to all missions, 67 cts; St Ann's ch, Annapolis, Md, $5; St John's ch, Washington, D C, $100; Trinity ch, Pittsburg, Pa, Rev Dr Upfold, $150; St James's ch, Newtown, L I, $15; Missions at the West, per T K, $10; Christ ch, Watertown, Ct, per Rev N S Richardson, half, $30 62; special contributions of do, $5 50; St Andrew's parish, St Mary's co, Md, $10; St Andrew's ch, Kent, Ct, $2; through the Rev M T C Wing, R A in Gambier, Ohio, from All Saints' ch, Portsmouth, $25; S S of the same, $3; through Charles Seymour, Esq, treasurer of the Diocese of Western New York, St Paul's ch, Syracuse, $17; St Stephen's ch, Perryville, $3; St Paul's ch, Oxford, $23; St John's ch, Canandaigua, $36; St Paul's ch, Rochester, $21 76; St John's ch, Honeaye Falls, $2 50; Grace ch, Utica, $41 50; St Paul's ch, Buffalo, $68 70; St Peter's church, Auburn, $17 59; Trinity ch, Buffalo, $63 71; Christ ch, Manlius, $8; Grace ch, Lockport, $10; St Paul's ch, Lewiston, $2; St James's ch, Batavia, $8; St John's ch, Ithaca, $12 55; S S of do, $1 74; Trinity ch, Geneva, $82 82; St John' ch, Clyde, $7 27; Zion ch, McLean, $3 50; Calvary ch, Homer, $2 50; St Andrew's ch, New Berlin, $25 25; Christ ch, Sherborne, $4; St Paul's ch, Brownville, $1 37; All Saints' ch, Dexter, $1; St Mark's ch, Leroy, $14; Zion ch, Palmyra, $9—total, $487 76; St James's ch, Chicago, Ill, $20. Total, $1486 88.

N. B. $25 from a member of Grace ch, was handed to Bishop Otey.

THOMAS N. STANFORD, Treasurer,
December 24, 1844. 139 Broadway, New York.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Treasurer acknowledges the receipt of the following sums, viz:—

Annual subscribers.—From J F Sheaff, $5; Mrs Sarah Gracie, $2; H Le Roy Edgar, $5; Master H M Congdon, $2—$14. St Andrew's ch, Berlin, from Charles Seymour, treasurer of the Diocese of Western New York, $2. Total amount, $16.

Donations and subscriptions thankfully received by THOMAS C. BUTLER, Treasurer and Agent, At the Depository, 20 John street.

New York, December 24, 1844.

PROTESTANT EPISCOPAL TRACT SOCIETY.—The treasurer thankfully acknowledges the receipt of the following sums:—

Annual subscribers.—From H Le Roy Edgar, $5; Charles Congdon, $1; Rev L P W Balch, $1—7. Theodore Keese, donation, $3. Total amount, $10.

Donations and subscriptions thankfully received by THOMAS C. BUTLER, Treasurer and Agent, At the Depository, 20 John street.

New York, December 24, 1844.

FUND FOR AGED AND INFIRM CLERGYMEN.—The Treasurer of the Convention has received for the "Fund for Aged and Infirm Clergymen," the following contributions since acknowledgment of 18th inst, viz:—

From St Paul's ch, Albany, Rev V Bruce, $26 61; St Paul's ch, Troy, Rev R B Van Kleeck, rector, $45 81; Christ ch, Troy, $3; Trinity ch, Potsdam, Rev N Watson Munroe, rector, $6; St John's church, Brooklyn, Rev E M Johnson, rector, $31; Calvary ch, N Y, Rev Samuel L Southard, rector, $22; Church of the Holy Evangelists, Rev B Evans, $26 60; All Saints' ch, New York, $53 79. Total amount, $214 81.

C. N. S. ROWLAND, Treasurer of the Convention of P. E. Church, N. Y.,
Dec. 24, 1844. 55 Water street.

THE POOR.

The subscriber, Missionary of the Church of the Holy Evangelists, gratefully acknowledges the receipt of a bundle of clothing, for the poor, from L P.

The Missionary begs leave to remind the charitable that their donations at this inclement season of the year are much needed; and that the poor for whom he asks aid are not the street beggars and the dissolute, but those of our own household, *the Church*, and of whom he has perfect knowledge.

Donations for this object will be thankfully received, and may be left with Stanford & Swords, 139 Broadway; Thomas C. Butler, Esq., Church Depository, 20 John street; James A. Sparks, Esq., 161 Fulton street; or with the subscriber,

BENJ. EVANS, 23 Hamilton street.

New York, December 24, 1844.

MISSION CHURCH OF ST. MATTHEW.—The subscriber gratefully acknowledges the receipt of the following donation for the benefit of the poor:

From Mrs S Holmes, a bundle of clothing and $1.

Further donations are respectfully solicited—they may be left with Stanford & Swords, 139 Broadway; Mr. T. C. Butler, 20 John street; Mr. Sparks, at the office of the Churchman, 161 Fulton street; or with Jesse Pound, 50 Fourth street.

December 24, 1844.

MISSION CHURCH OF THE EPIPHANY.—The subscriber gratefully acknowledges the receipt of the following donations, for the benefit of the poor:

"A Christmas offering, from a friend," $20; by Stanford & Swords from "a friend," $5; from Mrs Sullivan, a bundle of clothing; by Thomas C Butler, Esq, from "a High Churchman," $100; from Mrs H Brown, several hoods.

LOT JONES, 192 Allen-st.

N. B. Further donations will be thankfully received, They may be left with Messrs. Stanford & Swords, 139 Broadway; Thomas C Butler, Esq, Church Depository, 20 John street; James A Sparks, Esq, 161 Fulton street; or with the Missionary, 192 Allen street.

Dec. 26, 1844.

To Mr. George Jardine, Organ Builder, New York.

NEWBERN, N. C., December, 1844.

THE Vestry of Christ Church desire me to say how highly they are pleased with the Organ you have recently built for them. The workmanship of it is very neat, and the contrivances for enlarging its range, at the same time avoiding complexity, are singularly ingenious and complete.

For its more than ordinary compass, and especially for the rich and fine quality of its tones, we think it an instrument of uncommon excellence, and we feel that we cannot estimate too highly the taste and skill you have shewn in it.

(Signed) F. M. HUBBARD, Rector of Christ Church, Newbern.

☞ To clergymen, and gentlemen about furnishing their churches with Organs—Mr. Jardine respectfully solicits their orders.

Dec. 28. 83 Anthony st., next door to Broadway.

WHITEHEAD'S Life of Rev. John Wesley, just received and for sale by J. A. SPARKS, 161 Fulton street, Dec. 28. opposite St. Paul's.

ELEGANT NEW YEAR PRESENT.
Just Published

NATURE'S GEMS, or American Wild Flowers in their Native Haunts. By Emma C. Embury. Illustrated with 20 plates of plants, colored after nature, and Landscape Views of their localities from drawings, by E. L. Whitefield, 1 vol. 4to., elegantly bound, $7 50.

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"This is a volume we can afford to praise. It is an exquisite specimen of American taste and American art.—Taste not only natural, but highly cultivated is the characteristic of Mrs. Embury, and inspired by the subject and its elegant accessories, she has here surpassed herself. We hope to find the book on the table of all our fair friends."—[N. P. Willis, Evening Mirror.

"It is a work which cannot fail to win the favorable regard of all admirers of superior art and refined sentiment."—[Com. Adv.

"We doubt not it will be the most superb 'Gift Book' of the season. The plates are beautifully colored from nature."—[Cour. & Enq.

D. APPLETON & CO. Publishers, 200 Broadway.

D. A. & Co. have also for sale all the English and American Annuals, a choice and extensive stock of Illustrated Standard Works, fine editions of the Poets, valuable Religious Works—together with a very large assortment of Juveniles for all ages—to which they respectfully invite the attention of their friends and patrons. Dec. 28.

HOLIDAY PRESENTS
ALL ELEGANTLY BOUND IN MOROCCO, ON SALE AT
Wiley & Putnam's, 161 Broadway.

OXFORD Editions of the Bible, in all sizes, and styles.
The English Hexapla, or 6 English versions, $23
Patrick, Lowth, &c. Commentary, 4 large vols, $30
Illustrated Commentary on the New Test. 5v, $19
Finden's Landscape Illustrations to Bible, 2v, $18
Sermon on the Mount, beautifully illuminated, $7
Burnett's History of the Reformation, 2v, portraits, $15
Cheever's Lectures on the Pilgrim's Progress, $5 50
Milton's Poetical Works, 2v, illustrated, $10
Miniature Commentary on the Bible, 3v, $7
Translations of the Minor Prophets, 5v, $16
Hall's Contemplations on the Bible, 5v, $11
The Passion of Our Lord, by Albert Durer, $7
Leighton's Works, by Pearson, 2v, 8vo, $7
Evidences of Christian Religion, 1 large vol, $5 50
The Christian Souvenir, 1v, engravings, $3
Book of Christian Ballads, 1v engravings, $4 50
Sturm's Reflections on God, 4v in 2, $6 50
Doddridge, on Religion in the Soul, $2
Burnett's Discourse on Pastoral Care, $2 25
Serle's Christian Remembrancer, 1v, $2 25
Taylor's Holy Living and Dying, 2v in 1, $3 50.
Dec 28

PRAYER BOOK IN VELVET AND GOLD.—D. APPLETON & Co., 200 Broadway, have now ready—

THE BOOK OF COMMON PRAYER, with the rubrics printed in red, bound in rich silk velvet with gold borders and clasps—superior in style to any offered at previous seasons. Also the same edition bound elegantly in morocco, with or without clasps. Dec. 28.

SPLENDID OXFORD BIBLES.—D. APPLETON & CO. have received recently several cases of the elegant edition of the Oxford Press Bibles, so generally preferred for beauty of type and superior correctness of text. The assortment comprises all varieties of size, from the largest folio to the diamond pocket, including several gorgeous patterns in rich silk velvet and gold. Dec. 28.

BEAUTIFUL BOOKS FOR THE HOLYDAYS
JUST PUBLISHED.
By the General Prot. Episcopal S. S. Union.

THE SHADOW OF THE CROSS; *An Allegory.* By the Rev. W. Adams, M. A. From the London edition, with elegant Illustrations from original designs by Chapman.

THE DISTANT HILLS—*An Allegory.* By the same author, and similarly illustrated.

SACRED ALLEGORIES.—*The Shadow of the Cross* and *The Distant Hills* in one volume, with a beautifully engraved title.

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EDWARD TRUEMAN, *or False Impressions.*

SUSAN HARVEY—*Confirmation.*

For sale at the Depository, 20 John st.

Dec. 28—tf

VALUABLE WORKS.—Just received from London, the following rare and valuable works:—Camden's Britannia, 2 vols. folio, $15; Camden's History of the Reign of Queen Elizabeth, $3 50; Calandarium Rotulorum Chartarum, printed by order of King George III., folio, $6; Works of Rev. Samuel Johnson, folio, $4; Harcourt's Doctrines of the Deluge, 2 vols., $4 50; Bp. Dehon's Sermons, 2 vols., $10; Stillingfleet's Church Government, $3 50; Godwin's Moses and Aaron, $3; Blackwall's Sacred Classics, $2 50; Stackhouse's Body of Divinity, folio and 8vo., $7; Bennett's Theory of the Earth, folio, $2 50; Bp. Bull's Latin Works, folio, $8; Fidde's Body of Divinity, folio, $5; Kidder's Demonstration of the Messias, folio, $6; Echard's Ecclesiastical History, folio, $4; Hunt's Tudor Architecture, numerous plates, 4to., $5; Bloomfield's Greek Testament, interleaved, 4 vols., $10; Leigh's Critica Sacra, $2 50; Burnett's State of the Dead, 4to., $2; Beveridge's Codex Canonum, 4to., $3; Wall on Baptism, 4to., $4; Sir Wm. Temple's Works, 2 vols., folio, $5; Stillingfleet's Origines Sacræ, $3; Calmet's Commentary on the Bible, 15 vols., 4to., $30; Jurieus's History of the Council of Trent, $2; together with a large number of other ancient and modern theological books.

For sale by STANFORD & SWORDS, Dec. 7 139 Broadway.

SERAPHINE FOR SALE.—A Seraphine of excellent tone, new and in good order, will be sold low for cash. Apply at 235 Henry street. Dec 21—4t$

Just received and for sale cheap

DICK'S THEOLOGY; Henry's Christian Antiquities; McKnight on the Epistles; Taylor's Holy Living; Cruden's Concordance.

JAMES A. SPARKS, Churchman's Bookstore, 161 Fulton st., Dec. 14. opposite St. Paul's.

THIS DAY PUBLISHED.

SAMENESS OF WORDS NO HINDRANCE TO DEVOTION—A Sermon on the Forms of Prayer. By Rev. T. W. Coit, D. D.

Dec. 14. J. A. SPARKS, 161 Fulton st.

VALUABLE EPISCOPAL WORKS.
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For the Churchman.

Grief a Blessing.

"Whom the Lord loveth he chasteneth."

Oh tell me not, "tis wrong to grieve"
In a drear world like this,
Where pleasures smiling to deceive
Gild pain with happiness.

Oh tell me not 'tis wrong to grieve,
The heart should e'er be gay,
Where joy her tissue bright doth weave,
A texture of decay.

Oh tell me not 'tis wrong to grieve:
All earthly hopes are vain,—
E'en joy that shall forever live
Is clouded here with pain.

Oh tell me not 'tis wrong to grieve,
Where sin is ever near,
The only balm that can relieve,
Flows with the bitter tear.

Then let the streams of sorrow flow,
Deep from the heart within,
And gushing from the fount of woe,
Wash out the stain of sin.

'Tis grief that bows the stubborn will
And purifies the heart,
That leads by love from fear of ill
To choose "that better part."

Thus he whom God doth here chastise,
Is happier far than they,
Who loving sin shall ne'er grow wise,
Nor tread the "narrow way."

'Twas grief that made the Saviour weep,
With anguish o'er the grave,
Where in the gloom of death's dark sleep
Whom "Jesus loved" was laid.

'Twas grief that filled His sorrowing heart,
And caused the tearful sigh,
When o'er Jerusalem a-part
He wept her destiny.

'Twas grief that bowed His gentle frame
When in Gethsemane,
He knelt and prayed, and prayed again,
"Let this cup pass from me."

Then tell me not 'tis wrong to grieve,
The heart should e'er be gay,
When He in whom we hope to live
Thus taught to weep and pray.

Oh may we never cease to feel
Affliction's strengthening rod,
It cultivates a holy zeal,
And leads us home to God.

•B•

From the London Ecclesiastical Gazette.

Church Schoolmasters' Association.

Patron—The Lord Bishop of London.

The Annual Meeting of this Association was held on Thursday, October 24, at the Bridge House Tavern, Southwark, the Rev. G. Moody president, in the chair, supported by T. D. Ackland, Esq., M. P., G. Mathison, H. V. Lynes, G. Greenwood, J. Norbury, Esq.; the Revs. J. Evans, Ernest Hawkins, Derwent Coleridge, T. Jackson, G. H. Fagan, T. O. Goodchild, J. Hill, &c. &c., together with a large number of the members of the Association.

The meeting was of a most pleasing character; and the report, which was read by the Secretary, Mr. Davis, gave general satisfaction.

The following are extracts:—

"With regard to the finances, the Committee are glad to state, that they have been able, slightly, to reduce the debts of the Association. This is the more gratifying, as it has been done without any extraordinary effort or increased assistance, but from what may be called the ordinary income. To lessen the standing expenses of the Association, has long been the most anxious wish of your Committee, but it is more difficult than, perhaps, some of their friends may imagine. The largest item in the expenditure is for the rent of premises. This many have thought might be much reduced by occasionally letting the room at such times as it is not, as yet, required for our own purposes. Some few opportunities for doing so have presented themselves, but the Committee have been fearful lest the Association might in any degree be compromised by the proceedings of other parties, or lest any differences might arise amongst ourselves, and have preferred to struggle on rather than purchase present assistance or advantage at the risk of losing the good opinion of those who have befriended us, or endangering that union and agreement which has hitherto subsisted among ourselves. It is hoped this fact will be duly considered; and, though some of our friends may consider the Committee over cautious, they will regard it as a proof of earnest desire that the proceedings of this Association should be so conducted as to obtain and deserve the confidence of every member of the Church.

"Through the good offices of some kind friends several volumes have been added to the library; each addition, however, serves only to make your Committee still more anxious for further increase. The eagerness and diligence with which the books are used, while it is highly gratifying and encouraging, occasions much regret that the number is not very much larger. The attention of the friends of this Association is, therefore, respectfully called to this branch of its operations, in the hope that there may be many willing and able to assist in the enlargement of our library, by presents of books which they no longer wish to retain in their own, or by donations of money for this special object. Access to a good library is one of the greatest advantages schoolmasters can enjoy, and one that could be profitably used by many of our members who are unable to participate in the other advantages afforded by the Association.

"The monthly meetings have been continued without interruption, and it is a gratifying fact, that the average attendance has increased. An enumeration of the subjects upon which papers, written by members, have been read and discussed at these meetings in the past year, will show that time is not unprofitably spent in attending them.

'On School Inspection.'

'On Teaching Arithmetic.'

'On Inculcating the Love of one's Country.'

'On the Essential Qualifications of a Church Schoolmaster.'

'On the Infant School System.'

'On Inculcating Church Principles.'

'On the Duties of Schoolmasters towards each other.'

'On the necessity and desirableness of Schoolmasters making a provision for themselves and their families, by establishing a Provident Benefit Society.'

'On Keeping up a Connexion with Children after leaving our Schools.'

'On the Inadequacy of the means at present employed in National Education to the results expected.'

"Meetings for the friendly discussion of such subjects begun and ended with prayer, and presided over by a clergyman, cannot but be extremely profitable, and have frequently been acknowledged to be a great help and comfort to those who attend them. It is, therefore, with much pleasure the Committee notice the increased attendance of members. And as another proof of the interest taken in them, it may be mentioned, that papers on the following subjects have already been promised for the ensuing year.—

'On Spelling and Spelling Lessons.'

'On the Importance and Necessity of making Instruction Systematic and Progressive.'

'On Schoolmasters' Associations—the advantages resulting from their establishment.'

'On the Importance of Self-Control in a Schoolmaster, with a few hints for its attainment.'

'On Public Examinations.'

"The language classes conducted by our Rev. President still continue in active operation, and during the past year, in addition to them, a Bible class has been formed, which is also conducted by him. These classes, though not so numerously attended as when first established, still continue to be highly valued, a proof of which may be found in the fact, that several of the members come regularly from the distance of eight or ten miles. It would not be easy to overrate the advantages of these classes, or to describe the affectionate respect with which the members regard their disinterested teacher. The Committee, therefore, have no small pleasure in announcing that these classes are likely (D. V.) to be continued for some months yet to come; the Committee of the National Society having recently, with great kindness, renewed the grant of 50*l.*, which rather more than two years and a half ago they made to our President to defray railway charges incurred by him in attending our meetings. The thanks of this Association have already been tendered to the National Society for their bounty, but the Committee cannot but repeat their acknowledgments, and express the gratification they feel at observing that the National Society, while anxiously and commendably endeavoring to improve the rising generation of Schoolmasters, have not been unmindful of the present one, who are endeavoring, at no little cost and sacrifice, to improve themselves."

Pastoral Visiting.

It is not left for us to decide whether visiting our people be a duty: for we are bound by our ordination vows to use both private and public monitions and exhortations as well to the rich as to all within our cure, as need shall require, or occasion shall be given. Such private visitation of our members should be conducted with great discretion, and due respect to the modest privacy of domestic life. Our object being to do good to the souls and bodies of men, care should be taken not to turn our visits into frivolous conversations, nor into public church-like assemblies; for this would prevent the salutary effects we have in view. Public worship is better conducted in the Church than in a private house, where we seek to win friendly confidence and affection, and to meet face to face as a man talking to his friend. We desire to interest the kindly feelings of the family at their own fireside in our favor, or at the table of some humble Lazarus.

In this way the clergyman gains by degrees the hearts of his people; and when by his personal attentions and frankness of conversation he has acquired their good-will and confidence, as our Saviour did the woman of Samaria, he will be able, gently and almost imperceptibly, to instil good thoughts and principles into their minds. Are they negligent in their attendance upon public worship? He reminds them, at a seasonable moment, of the great loss they are sustaining: he shows them how dangerous it is, even in a temporal point of view, for families to waste that holy day in idleness or perhaps in vicious pursuits; and instead of preaching to empty benches, he will soon have the satisfaction of seeing them gradually filling up, as his private and kindly intercourse proceeds.

Does he find any backward in coming forward to the holy Communion? His frequent visits afford him opportunities of removing scruples and objections, and convincing them of the danger of neglecting this the most solemn act of public worship. By this private intercourse he becomes acquainted with the personal history of every family,—with the particular points in which they are ignorant,—the sins and temptations to which they are most exposed, and to their removal he can address himself with more effect both in public and private, and this in such a manner as to beget no suspicion that the instruction is personal.

I am aware that such a laborious task as this implies, considering the great extent of your charges, is very difficult, and in most of your missions can only be imperfectly accomplished, but yet much may be done. That difficulties will intervene—that your visits will not at all times be well taken, and be sometimes offensively repelled, I am aware; but believe me this will seldom happen, and when it does, you must not despond. Disinterested kindness almost invariably begets kindness, and it is our duty to be instant in season and out of season, and to go from house to house and to take an interest in the affairs, temporal and spiritual, of our people, if we are anxious to win them to Christ. It is not easy to set any limit to the influence for good which you may acquire in your general missions from such private visiting, added to the regular ministrations of the Church.—*Lord Bishop of Toronto's Charge.*

The Reform Club Sabbath Amusements.

When we last week promised to stir up again the Reform Club, it was our intention to have resumed the consideration of the "satisfactory state" of its finances, and we had been actually studying Cocker to make us up for the task. For the present, however, we shall leave that sore subject and turn to one of more importance; one which it would be a dereliction of duty not to bring before the public. We allude to the frightful extent to which gambling is carried on in this club, and more particularly to the desecration of the Sabbath, by the toleration of the play-table on that day. One would almost imagine, from the extent to which these practices are carried on, that all the smaller "hells" which have been broken up by the strong arm of the law, had emptied themselves into this Goliath of vice, where six days in the week seem insufficient to satiate the thirst for play. A notion has gone pretty generally abroad, that the suppression of common gambling houses has turned the current of that destructive vice into the social clubs of London. With the exception of the Reform Club, this is most decidedly not the case. In these clubs (with the above exception) we occasionally find a few members whiling away an unemployed hour with a gentlemanly rubber at whist; but nothing in the least degree approaching to gambling; and anything so abhorrent as Sabbath-day play would not for a moment be tolerated. No—that pastime amongst the social clubs is peculiar only to the Reform Club. Some idea of the extent to which gambling is carried on in this club may be formed from the fact, that during the last *two years* the club has netted the sum of no less than £740 by the profits of the play-table, including, of course, those derived from the *Sabbath play-table*. And this ill-gotten amount has undoubtedly helped the club's funds into the "*very satisfactory*" state in which the committee wish the un-knowing ones to believe the club is existing. These, then, be your "Liberty Boys." Your Church-reformers. Your "Civil and Religious Liberty Boys." Faugh! But we must return to the subject. In the meantime we shall beg or borrow a catalogue of the queer menagerie, and see of whom it is composed. We have been told we shall find there the names of learned judges, police magistrates, and police commissioners. We don't believe it. Men whose office it is to suppress and punish vice, are not the most likely to lend their names to, or countenance, such a concern as this.—*John Bull.*

The Churches of England and Prussia.

During the recent visit of the King of Prussia a question respecting the revival of Episcopacy in the churches of Prussia, and the adoption of a form of divine service in them similar to that in use in the Church of England, was discussed with much anxiety and interest. A fact, which was not known generally at the time, may now be mentioned—viz., that in the reign of Queen Anne steps were taken to bring about an union between the Reformed and Lutheran Churches of Prussia and the Church of England. In 1700, Frederick, the King of Prussia, was anxious to unite the two different communions in his kingdom in one form of public worship; and being a great admirer of the English Church he sent over Dr. Jablonski to England to communicate with the heads of the English Church as to the best means of bringing about the object he had in view. Lengthened communications took place between the Archbishop of Canterbury and Dr. Jablonski on the subject; but, for some reason, they produced no satisfactory result. Five years after, negociations for the same object were again renewed, but they were prematurely checked by the demise of Queen Anne, who had taken very great and extraordinary interest in the matter.

The two John Wickliffes.

Remarkable Fact.—It is an extraordinary fact, but not the less true, that there were living at the same period two John Wickliffes—both born about the same time, both educated as ecclesiastics at Oxford, and becoming there the heads of houses, the one of Canterbury, the other of Balliol—both prebendaries, the one of Worcester, the other of Chichester—and both dying within a year of each other. This is the more remarkable, as the name of Wickliffe is a local one, and the only locality in England bearing the name is the village about six miles from the town of Richmond, in Yorkshire, where the Reformer is said to have been born in or about the year 1324. This fact may not only clear him from several apparent inconsistencies of conduct, but from the graver charge, preferred by Anthony Wood, Dr. Fell, Bishop of Oxford, and other writers, that the zeal which he displayed in withstanding the errors of the Papacy was occasioned by nothing else than the loss of the wardenship of Canterbury Hall, Oxford, of which they say he was first deprived by Archbishop Langham, and finally by Pope Urban V., and that "what he afterwards did was merely out of revenge, and not at all of conscience, and that, being a man of good parts, he exercised them to an evil end." Light is, however, thrown upon these matters by the discovery of the fact, that the Warden of Canterbury Hall and the Reformer were two distinct individuals, which is clearly and satisfactorily established in an article, from which this is abridged, in the Gentleman's Magazine for August.—*London Church Intelligencer.*

Rejection of Divine Truth.

How unreasonable it is to reject any doctrine which is revealed to us in the Christian Scriptures, only because we are unable to comprehend how it can be! The words may be plain and evident, where the doctrines which they contain are mysterious; and how much safer, and wiser, and more befitting our present condition it is to conclude, that these truths are proposed by the Author of light, to prove our humility and ready acquiescence in his will; to become subservient to the ends of religion by exercising the obedience of our reason, and probably in other ways, which at present we cannot perceive. It is not intended that we should know every thing in this present life; it is not agreeable to our notions of a state of trial that we should.

Many things we must at present take for granted upon the authority of God's word; nor is this any juster ground of complaint than it is, that a child is less acquainted with the reason of things than one of maturer age. That man acts most agreeably to his character of an imperfect and erring creature, placed in a state of discipline, who first satisfies himself that the Scriptures are indeed what they profess to be, the word of God, and then takes in hand the sacred volume of truth with a humble and teachable mind, prepared to believe all that is therein stated, because he finds it there; and to practice all that is therein commanded, because he there discovers the sure will of God, and the motives to obedience. That is to receive with meekness the ingrafted word.—*Bishop of London.*

An Indian Churchman.

More than two years ago, the Lord Bishop of Toronto (Canada) paid a visit to the river St. Clair, when the Chiefs of the Sable tribe of Indians, in person, represented to him their spiritual destitution, and begged to be supplied with missionaries and teachers. He accordingly sent to them an Interpreter and Schoolmaster, and also placed them under the care and superintendence of the Rev. Alexander Pyne, missionary. We learn by a late letter from this gentleman to the editor of *The Church*, that their labors were much blessed, and the Indians "growing fast in spiritual knowledge, and in holiness of life," until their quiet and peaceable settlement was invaded by certain Methodist preachers, who wickedly sought to introduce schism and dissent among them. But our red brethren nobly withstood the attack, and proved that they were better Churchmen, and more attached to our institutions, than the missionary was aware of. The following extract from his letter will be read with interest:—*Banner.*

"On asking them, when assembled, whether they were still attached to the Church, and whether they preferred Methodism, as was reported of them, and on stating that the latter was the case, sooner than create religious strife and party feeling among brethren, I should petition for the withdrawal of our Interpreter and my pastoral visits for the future,—the answers I received to these questions were the most decided and expressive; but as the answer of the aged "Quescind" has more experience in it than that of the rest, I give it the preference:

'You ask me' (said he) 'why I prefer the Church to Methodism? My answer is the answer of an old man, who has had more experience than many. I have lived the life of a heathen for many years. I have bowed long to the gods of the heathen. I beat the drums and used incantations with maddening zeal. I have much experience in that life, and some experience also in Methodism, being one for some time; so that I can compare the two systems, Heathenism and Methodism, and give my answer from experience. I am aware *the names differ*, the one is called Heathenism, and the other Methodism; but *I can answer for it*, that *the feelings* of the one and *the feelings* of the other, the roar of the camp meeting, and the invocations I was taught there, proceeded from no better *informed heart*, or *from no better regulated feelings*, than those I had when I invoked the gods of the heathen. But I have heard of *your religion*, and here too I *judge for myself*. Those who are hostile to it, say it is *too quiet for the Indian*; but the wise Indian likes contemplation as well as the white man,—that contemplation we now learned to enjoy. We now feel we can worship God in private, without the eye of man to commend, or, *without his deafening cry to make God hear*. We are now taught something of ourselves, and begin to perceive that the man of religion is a man of instruction, and that all needful instruction is insured to him when he attaches himself to the Church.'"

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Benjamin T. Onderdonk,
Bishop of the Diocese of New York.

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April 6, 1844.—yly

TRINITY CHURCH CEMETERY, near Manhattanville, being now fenced in the most permanent and secure manner, with a keeper constantly on the grounds, is open for the interment of the dead of all denominations, in single graves or church vaults. A large proportion of the grounds has been laid out in private burial and vault lots, which are all fronted on avenues. A choice of which can now be made by persons wishing to secure them. The prices for the same, as well as for single interments, have been fixed very low. Undertakers or Sextons of any Church, can procure permits for interments, by applying to J. Morrison, at the Vestry office, corner of Fulton and Church streets, from 9 A. M., to 3 P. M., and after that hour at 17 Clarkson street. The use of the chapel and receiving tomb, in Clarkson street, will be granted, if desired, without any charge except the Sexton's, for opening, which is $1.

The soil is very dry and light, and is particularly well suited for burial purposes. A large room in the keeper's lodge is fitted up and warmed for the use of persons useing or visiting the Cemetery. The Manhattanville line of stages leaves the corner of Chatham street and Tryon Row (Hall of Records) every hour, and conveys passengers to or from the Cemetery for 18 3-4 cts each. It is expected that steamboats will land passengers or funerals at the Cemetery pier the ensuing season twice a day, fare 12½ cts. Information as to the price of Burial Plots, &c., can be had at the Vestry Office, corner of Fulton and Church streets, or at No. 261 Broadway, corner of Warren street.

November 9—tf

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References.—The Right Rev. W. H. De Lancey, Bishop of the Diocese of Western N. York; the Rev. J. C. Rudd, D. D., the Rev. P. A. Proal, D. D., the Rev. George Leeds, Utica; the Rev. Wm. E. Eigenbrodt, New Hartford.

June 29—yly W. H. PADDOCK.

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April 20—tf

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The Churchman.

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